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**CHRISTIAN  
CENTURY**

*A Journal of Religion*

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An Editorial

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## EDITORIAL

### Mr. Bok Should Have Written His Own Plan

THE BEST THINGS IN THE BOK PLAN are not in the plan at all, but in Mr. Bok's personal foreword and the jury's expressed hope as to what may happen when the plan is adopted. After reciting the widespread interest in the competition as evidenced by the fact that more than 22,000 plans were submitted, Mr. Bok states that "almost all" of these proposals "express or imply the same conviction: that this is the time for the nations of the earth to admit frankly that war is a crime and thus withdraw the legal and moral sanction too long permitted to it as a method of settling international disputes. Thousands of plans show a deep aspiration to have the United States take the lead in a common agreement to brand war in very truth an 'outlaw.' " Continuing, he says that through the plans as a whole runs this "dominant current, that if war is honestly to be prevented, there must be a right-about-face on the part of the nations in their attitude toward it." And the pious hope, expressed in Mr. Elihu Root's words, with the unanimous approval of the jury of award, is that the first fruit of the adoption of the plan will be "a general prohibition of the manufacture and sale of all materials of war." It passes our comprehension that from the 22,000 plans submitted, a plan was not selected which contained these two really practicable and concrete ideas. Instead, the plan consists of a whittling down of the present league to make it acceptable to the United States, and a formulation of certain reservations and conditions which, in the event that we enter, leave unimpaired our imperialistic interpretation of the Monroe Doctrine. The prize plan is based upon the grand assumption that the league of nations is a peace instrumentality. This is far from being proved.

And one may express this doubt without reflecting on the virtue of the league for the many other good ends which it has served and may yet serve. As a plan to get the United States into the league, the Bok plan is a good plan and may well enough be approved by us all. Only it should not be so approved under the illusion that it is a peace plan. The peace plan the world is looking for—so far as the league of nations is considered—is a plan to make the league a peace instrument. The statements of Mr. Bok and Mr. Root look in the right direction, but the winner of the \$50,000 award will receive his money for showing how to get us into the league, without showing how to get rid of war.

### Highbrows Discover The Sunday School

IN THE PAGES of The Literary Review of the New York Evening Post, where not so long ago Sherwood Anderson was proclaimed as the legitimate successor of John Bunyan, a British journalist, Mr. P. Whilewell Wilson, recently set up the Sunday school as a source of liberal education. Using the biographies of George Cadbury, the British cocoa manufacturer, and Robert C. Ogden, the American merchant, as his text, Mr. Wilson has declared that both men, without formal education, achieved a true education that put them on a plane with the best minds of their generation. "A letter by Gladstone to Cadbury might have behind it the background of Eton and Oxford, the savor of Homer and Virgil, the diction of age-long theology, but it was not better expressed than a letter by Cadbury to Gladstone . . . Ogden, too, wrote much and spoke much, but never spoke or wrote except well." This culture, the British reviewer maintains, was the result



of years of service as teachers in Sunday schools. For, in this relationship, both men found and maintained contact with a past and meaningful civilization; both formed and continued habits of regular study; both learned a conspicuous terseness of language; in a word, both discovered the essentials of an education. "They practised," says Mr. Wilson, "the formidable brevity of Scripture. What they said could seldom be said in fewer words. And what they said could seldom be said in other words." Nor was the education found merely in the phrases of the book with which they saturated themselves. "Their scholars acted on them as the professor acts on the student who knows that on the morrow he must recite. They had to be thorough. They had to arrive at something worth saying. And they had to take the problem, whatever it was, and reduce its complications to the simplest terms." And Mr. Wilson is ready to defend his belief before all the highbrows that a similar course of training for other men will produce similar results. Nay more, that it is the true and direct road to those higher cultural standards for the United States which the highbrows profess to be seeking. "After all, the Bible, whatever it be in religion," claims this critic, "is a guarantee of language. Many races have flowed into the United States. But they are to become only one nation. And that nation is to speak only one tongue. And that tongue is already English. It should be the best English. And it will not be the best English if we only read the second best. . . . The Bible is not only a shrine in itself; it is a portal. . . . For anything except the good it spoils the palate. It is the acid test of the merely ephemeral. But it is a genuine preservative of what ought to endure."

### What is the Sunday School For?

**M**R. WILSON'S ARTICLE raises the question as to what the Sunday school is, and what it is for. The picture that he draws of Cadbury and Ogden counteracting, as he says, "the insufferable superiorities of mere wealth by achievement in a less material field," is an attractive one. Yet behind it there is clearly the idea of the massed "class," with the layman standing up for twenty minutes every Sunday to deliver an address upon the Bible. The tribute to the Bible that Mr. Wilson thus manages to spread upon the pages of *The Literary Review* is much like many other tributes that have been printed, although not in such company. "It was in the Bible," Mr. Wilson reminds us, "that John Bunyan found the cadences of his *Pilgrim's Progress*, and John Bright the majestic simplicity of his speeches, and Abraham Lincoln his Gettysburg Address. And it is to be doubted whether any statesman, any writer in the countries that speak English, has risen to a real eminence without having, as it were, the Bible in him." But is it certain that this tribute to the educating qualities of the Bible is, as Mr. Wilson seems to think, also a tribute to the educating qualities of the Sunday school. Even Mr. Wilson seems to have his doubts at this point, for he is careful to define that in-

stitution as "the school where the Bible, Old Testament with New, is fairly faced and not evaded. It is the difficulties of the Bible that are its value. For if the Bible were easy it would not be either way truth or life. You can no more gloss over Jacob's avarice than you can gloss over any other getting rich quickly. And you can no more gloss over imprecations in the Psalms than you can gloss over imprecations along the Ruhr Valley." It is well to ponder such words. For it may be that our psychologists and educationalists and the others who are seeking to construct the curriculum for the modern Sunday school on a basis that will avoid the mental and ethical difficulties known of old are forsaking one ill to embrace a larger one.

### Would an Education Have Spoiled Lincoln?

**A**RTHUR BRISBANE thinks that it would. This editorial writer, whose words are set before the eyes of millions every morning, is of the opinion that Lincoln could not have gone through an American college without having lost that intensity of purpose and moral vigor which made him what he was. "Four years in college," writes Mr. Brisbane, "might have found him saying: 'Well, there are two sides to slavery. Someone must produce the cotton for England's mills and for the upkeep of a cultured class in the south, and, after all, you'll notice that God did make those Negroes of a different color.' That's how your young college graduate talks of today's labor problems." There is not much satisfaction in trying to say what would or would not have happened to Lincoln had the circumstances of his life been different. But Mr. Brisbane has at least this much justification for his conjecture: he has merely reproduced the precise thing that did happen in the case of many a man of the period. And it must not be forgotten that it is one of the purposes of an education to enable men to look on the world from more angles of vision, so that what might be called the philosopher's paralysis always lies in wait for the young graduate. All colleges need to guard against this. In particular, the current practice of requiring students to uphold any point of view in a debate, merely as an exercise in forensic dexterity, is a crime against the soul of youth. When college tends to dilettantism, or to a loss of ethical fervor, it is a distinctly unworthy social factor! The fact that Mr. Brisbane could write such an editorial suggests that it is a problem most of the colleges need to wrestle with. But there are enheartening signs that many of them are facing with increasing seriousness their task as creators of social responsibility.

### Lincoln and Interracial Goodwill

**O**NE OF THE MOST URGENT, as it is one of the most difficult, tasks of American Christianity is to wipe out the stain of racial hatred in this country. American lynchings have put a foul blot upon our flag. The scorner in distant parts of the world points to that blot, and jeers at our democracy. It is well known that since the war there has been such a revival of racial consciousness as this coun-



try has not seen for a generation. Negro troops came back from the war conscious of having done a citizen's part. Whites conceived it as their bounden duty "to take these men down." The lynchings up to last year are hardly out-matched by the pogroms of czarist Russia in their ferocity. The Federal Council has a white man and a Negro as joint secretaries of a commission on interracial cooperation. This may yet prove to be the best single investment the council has ever made. Southern denominations have worked with an efficiency and courage that commands admiration on both sides of the Mason and Dixon line. Of anniversaries the church has enough these days, but the use of Lincoln's birthday as a time for speaking a bold word in behalf of Christian brotherhood is most timely. Were the great Emancipator alive, he could suggest no cause that would better link up with his name and memory. Some towns have no Negroes. Others have but a few. Great cities are likely to have a great many. But, however that may be, upon every church there rests the duty of creating the mind and conscience of its constituency. The churches are not set for racial amalgamation. But there are certain inalienable civil rights and certain unmistakable Christian rights that belong to any man, whether he be white or black. Many of these rights have been taken away from black men in America and sometimes from Japanese and from Jews. Christian work in foreign lands is impeded by the widespread belief that in so-called Christian lands there does not exist a grade of Christianity that deserves to be exported. The greater mission problem is at our doors.

### Can Disciples Be Awakened To Resume Original Mission?

**S**IGNS ARE NOT LACKING that there are brave and burdened spirits in sufficient number among the Disciples of Christ to keep that great body of Christians from forgetting altogether the high calling to which they were called. Like most religious groups which have attained numerical success and large material resources, the Disciples have been tempted to accept a respectable denominational status for themselves and allow their particular commission to go unexecuted. If the average Disciple is asked what his denomination stands for he is almost certain to reply, Christian unity. But the outsider finds it difficult to make out in what respect this particular group of Christians is promoting Christian unity any more than any other group, or quite so well as some. This skeptical feeling has found lodgment also in the minds of many Disciples themselves, albeit it does not end with skepticism but goes on to the high purpose of reawakening the earlier ardor of the denomination actually to make itself a force for Christian unity. The annual meeting of the commissioners of the Association for the Promotion of Christian Unity, a Disciples organization, was held last week in Cincinnati, and Dr. Peter Ainslie, the president, was besought to resign his great pulpit of the Christian Temple in Baltimore and devote his entire time to the presidency of the association, working both among churches of Disciples and other communions. What his answer will be is not yet determined, but he announced his willingness to devote time enough this spring to hold some twenty-odd conferences in various

centers the country over. Dr. Ainslie has prepared a syllabus of questions covering both the general problem of Christian unity and the Disciples' relation to the great task. This syllabus is a model of searching candor in its skillful fixing of attention upon two outstanding facts, first that Disciples originally conceived themselves as called to bear peculiar witness to unity, both in word and practice, and secondly that they have since been diverted into other ways of thinking and procedure. The syllabus, with other literature, will be used in the spring conferences which are intended to be characterized by a thoughtful facing of the situation by earnest groups of both laymen and ministers. It requires but slight exercise of imagination to see profound results following this series of conferences.

### Ecclesiastical Frightfulness

**O**NE OF THE MOST SERIOUS of the immediate effects of the present religious controversy is the movement by fundamentalists to boycott the work of the denominational missionary societies. Even if the statements of the extreme fundamentalists as to the liberalism of the foreign missionaries are conceded, is there any sound reason to follow their advice as to the remedy? Suppose it were true that large numbers of the Disciples missionaries believe that a Christian is a Christian whether he was baptised with much water or little, does it therefore follow that Disciple fundamentalists are justified in allowing the children in the orphan homes of India to starve, or in closing up the hospitals in China, or discontinuing the school work in Paraguay? Or, to bring the matter nearer home, would there be any justification for withholding offerings from the orphanages in America and the homes for the aged? "I was hungry and ye gave me no meat." Of course, the fundamentalists offer as their reason their belief that those who serve these tables of the Lord are not orthodox! Among Presbyterians it is proposed that each individual donor try out the orthodoxy of the missionaries until he finds one or more who would pronounce his shibboleths, and to such missionaries send his money direct. But how shall a missionary on the other side of the world be credentialed right now, except by the dictum of some fundamentalist newspaper in America? Is that practicing the golden rule with the missionary who has left all to follow Christ and gone out with the blessing of his people and the tacit promise of their support? Is it right that he should be tried and condemned unheard? Among the Baptists, are not even fundamentalists sensitive enough to the morality of some of life's proprieties to rebuke the effrontery of the self-appointed leader, who, without official authority of any sort, would ransack the correspondence files of the missionary society and use privileged communications, usually on matters not theological at all, for his own ends? The harrassed board is confronted by the threat that if it does not submit to this ferret-like procedure, the offerings from certain conservative churches will be withheld and other trouble fomented. When Germans dropped shells that destroyed women and

children, or sunk ocean liners with noncombatants on board, the conscience of Christendom was aroused. The conscience of the church can hardly be less vigorous in its dealing with ecclesiastical frightfulness.

## Church, State and War

UNQUESTIONABLY the pulpit is becoming increasingly in earnest over getting rid of war. Almost any preachers' meeting will now pass a ringing denunciation of war as criminal and sinful. To it can usually be added a reasonably general statement about the causes of war, urging the government to adopt policies that lead away from it and not toward it. But when it comes to the immediate steps that might end war, the churches wait upon the state. And that not only in time. They neither propose to take any immediate steps themselves, nor do they urge any upon the state.

Just how far is this attitude likely to get us? If the churches want to get war outlawed and ended, what likelihood is there that the state will move to that end? The most favorable opportunity is certainly in this country. It is a commonplace that the United States enjoys the most advantageous position in the world from which to begin the measures that would destroy the war system which the churches are so freely denouncing. But while the churches are thus satisfying their feelings, what is the government of the United States actually doing? Since the Washington conference, which has put so many church people comfortably to sleep in the illusion that we had started the process of disarmament, what have been our acts and policies? The present administration, headed by one who has recently joined the church, stands squarely for an increased army and navy. The turn of our decrepit political machinery, whose most evident remaining capacity is the care of "lame ducks," has landed a bond broker in the war department, and we now have salesmanship, hustle, and business method applied to preparedness for war. When they discuss in the British parliament the possibility of limitation of aerial and chemical warfare, which of course is the vital essence of future conflict, it is the process of chemical preparedness in the United States that is the clinching argument of the militarists to defeat the peace-seekers. In preparation for what we are assured will be the greatest struggle of history, the whole industrial plant of the country is being mobilized for war and contracts are signed with every manufacturer who can produce any sort of war material, to go into effect the moment war is declared. Thus is the memory of past war profits and the lure of future gain enlisted on the side of war. For the militarization of youth in schools, colleges, and training camps increases in strength and efficiency. It is promoted by the most skillful publicity propaganda and has drawn within its mesh many of those interested in the education and physical training of youth in what we call Christian institutions.

It must be remembered that all this is but the fulfill-

ment of the duty of the war department. We put a secretary of war into office to make war, not peace. How else shall he be faithful to the trust we have committed to him, except to pursue it with the utmost energy and persuade us of the value of the enterprise? Yet it is a strange irony that on the wall which encloses the financial establishment from which the secretary of war came, there is a tablet which says, "On this spot William Lloyd Garrison first published the *Liberator*." It is a deeper irony that, while we thus strenuously prepare for war, there should be coming out the diplomatic records of the opening of the late world conflict, which make it clear beyond dispute that it was the militarists who gave the final fatal push that sent the hesitant, groping diplomats over the precipice into the abyss, where they dragged the millions.

How stands the case in the matter of the navy? The Washington conference, which eliminated for us some menace in the Pacific Ocean has but transferred competitive navalism from battleships to lighter craft, and we are certainly not the last or least force in stimulating that struggle. At the present moment we are engaged in an attempt to get around the stipulations of that conference in the matter of elevating the guns in existing battleships, after England has decided, when her navalists attempted the same thing, that it could not ethically be done. We have sent two naval expeditions to South America, one to Brazil and one to Peru, to preach the gospel of a bigger navy and to give instruction in naval matters. Already the results are seen in the stirring up of ill will and jealousy among those who before were moving toward disarmament and peace. Thus does our navy department make business for our steel and munition plants and undo what was done by those who put up that "Christ of the Andes" in which our church peace forces have so eloquently put their trust.

This, then, is how the matter at issue stands between church and state. While the churches are denouncing war and respectfully urging the state to turn away from it, our government is definitely and strenuously engaged in war making. And the increase of preparedness is like a series in arithmetical progression, automatically rolling up all the vested interests and feelings that accrue behind the military and naval establishments and thus making disarmament less likely. If the church has nothing more to do or say, its case looks hopeless. The elimination of war involves definite disarmament and there is only one way to get disarmament, and that is to disarm. But every reference of a church group to this matter is qualified by some words about national security or defense or the attitudes and policies of other nations. The interpretation of these terms, in the nature of the case, is forced by the preparedness policy of the militarists, and the church is thus deliberately putting itself in the position of the German socialists, whose hands were tied and mouths shut as soon as they voted the budget for national defence.

There are other factors in the conduct of the state which are making for war while the churches are talk-

ing against it. One does not have to accept any theory of the state as the expression of economic power in order to understand the relations between capitalism and government. It is only necessary to use one's eyes. In the last few years various of our banking houses have made loans to Central American states, whose security is the customs and some times other parts of the financial machinery of those countries. Thus the war government is hypothecated as security for the loans and these states are to some extent annexed by our banking interests. Now South America is getting drawn into the same process. In the latest of these loans, the state department practically validated the transaction and arranged that any dispute from default should be settled by our chief justice. Thus an administrative department did what the senate had positively refused to do by treaty. The bond house which is selling this loan not incorrectly informs prospective investors that it is inconceivable that our navy should not stand by the obligations thus secured.

Above and beyond these transactions is the larger fact that, under the direct stimulation of our department of commerce as well as under the general law that capital flows into the region of largest returns, our foreign investment is being rapidly increased despite the needs of this country. All these things move irresistibly towards war. It was the same process that brought Germany into clash with England. While our churches are studying the economic causes of war, the natural development of capitalism in this country is making for war before our eyes. And here is the real cause of the drive for the expansion of our army and navy. There is some financial propaganda about its value to control the menace of the Reds. It comes out of the same circles that are promoting foreign investment. Here is the inner force which is militarizing a nation that is pacifist in sentiment.

There are two forces which lead the democratic state into war-making policies and preparations: nationalism and capitalism. They constitute a large part of the nature of our government. Put together, they inevitably produce imperialism, and no state into whose constitution they enter sufficiently to produce this result can possibly escape war. Yet the churches in their blindness look to such a state to end war. They approach it with deference and "respectfully request," or growing occasionally bolder, they "respectfully urge." There is something almost worshipful in their attitude, as though they too were hypnotized by the cult of nationalism, which has come to replace Christianity, after Christianity emancipated the early Christians from its thralldom. What is this state upon whose ways the forces of religion wait with such respect? In so far as it has visible expression in its executives, it is a company of very ordinary men who show neither much intelligence, skill, or moral quality.

Only by the illusion of distance and the subtle effect of the abstraction we call government could our denominations have come to feel any pride when the ordinary type of executive happens to give one of them a nominal allegiance. It was to bigger men than these that

preachers of other days brought the commands of God. In so far as the state is the expression of capitalism, it is manifestly the enemy of religion, for we cannot serve God and mammon, and to use the national life for the appropriation and organization of capital is nothing but the cult of mammon. In so far as the state is the organization of nationalism, again it is the enemy of Christianity. Was not this the issue between Jesus and the leaders of his nation, that for them the kingdom of God was nationalistic, while for him it was the life of God in the whole wide human family? To wait upon the nationalistic, capitalistic state in the matter of ending war is but to give the enemies of religion time to destroy it.

One has only to talk with intelligent youth in or out of the church to know that the chief reason why religion has lost power with them is because the church has surrendered moral authority to the state. The Christian church cannot get the music of God into the ears of the modern world so long as it plays second fiddle to the state. Somewhere there must be a voice to say to our elected officials, "Thus saith the Lord," to assert some higher guidance and control for humanity than the nationalistic, capitalistic state with its war making tendencies. If the church cannot evolve this moral and spiritual authority, where else can it be found? If the development of the church in recent years in activities of public welfare, in co-operation with the government, means that the church is to be subordinate to politicians in the making of the vital policies of the common life, then our last condition is worse than the first. Have we separated the church and state for this, that the church should finally be controlled by the state? There was evil enough, in all conscience, in the domination of the state by an ecclesiastical hierarchy, but at least and at its worst, the church did represent some higher authority than the factional, self-seeking, political organization. Even in an imperfect and sometimes in a vicious sense, it did nevertheless stand as an authority that claimed to represent all and not a part of humanity. As between the domination of the state by the church and the control of the church by the state, the former may well seem the lesser evil.

But it ought to be possible for a democratic church in a democratic age to stand free of the state and assert the supremacy of spiritual law. This can never be done by the utterance of mere platitudes or general statements. If the words of the church are to have moral authority, they must involve acts and require a change in the direction of living. These vital words and the deeds they require must be the clear expression of the need and interest of the whole of human life above the need and interest of any part. Herein lies a moral authority which the modern age can recognize. In older days the church had the dread power of excommunication. It was often viciously used merely to exalt the prestige of the church, but at times it did voice the higher interests of the common life and put up a higher standard than that of temporal authority.

If the church wants to prevent the state from destroying mankind in war, let it today morally excommunicate



the state by separating itself from it in deed as well as in word. Let it say that it will never again use the ecclesiastical function in support of war. This will give mankind a moral base from which to change those parts of the nature of the state which now inevitably make for war. Then let the church fill its words with authority by proceeding to the necessary deeds. If the church will take this step, it will become the instrument of restoring to a lost and leaderless world a moral guidance and a spiritual authority which, because it will voice the needs and aspirations of all mankind, will come to be recognized as the very voice of God.

## Charity and Statesmanship

**A**RCHBISHOP SODERBLOM, Lloyd George and other recent visitors have spoken with deep feeling of the generosity of Americans to the suffering people of Europe during the years since the war. The American people are justly entitled to this grateful praise. In the whole history of charity there has never been such an exhibition of liberal, helpful giving, as of course there has never been occasion for it. The relief work in Belgium, France, Germany, Austria, Turkey and Greece under the Red Cross, the Friends' Society, the Near East and other agencies, especially the work of Herbert Hoover, saving the lives of millions, constitutes one of the most glorious chapters in the tragedy of human history. Lest we be exalted above measure, however, it is chastening to remember that our total contributions for starving Europe in the five years are but a fraction of our expenditure during the same period for cigars and chewing gum. Our total help for Japan when her cities lay in ruins and hundreds of thousands of her citizens had lost their lives in the greatest natural calamity in history only equalled Henry Ford's profits for twenty days.

Bushnell told us that we had not yet learned the first principles of the true and proportionate use of money. "When we do," he said, "the rest of the process of bringing in God's kingdom on earth will follow fast." Our steps forward, however, have been so marked that it is not strange that parochial politicians seize upon our generosity to prove that we can not be called "isolationists." But political partisans always appropriate any tool within easy reach without care as to their title to it.

This great American philanthropy has had nothing to do with political parties and very little with the government. It has been the work of millions of individuals and their voluntary organizations. The English people, with their fortunes depleted by the war and by taxation without precedent, with nearly two millions of unemployed and their families to support out of the public funds, have also contributed enormous sums for the relief of the sufferers in Europe. But we do not remember that they ever urged this as an excuse for not cooperating for the world's reconstruction. It is only an organized world that can put a stop to the disasters that compel such charity. It was a wise man who said that the only way to make unnecessary the good Samaritan was to clear the Jericho road of thieves.

That is the lesson which we should have learned thirty years ago in reference to Turkey, and failing that, five years ago. There would then have been no need for Near East Relief. For, however it is with the rest, the pouring out of millions of dollars by the American people for the relief of the victims of Turkish atrocities should long ago have been made unnecessary by a resolute policy on the part of the United States government.

Our own educational and other interests in Turkey were of great moment with millions of dollars and thousands of lives invested in them. They were always exposed, coming at last in many cases to ruinous disaster. The massacre of Armenians became at last a continuous performance. A new half-million were put to the sword every half dozen years. It was a safe pastime, because Turkey herself did not pay the bills. England and America virtually said to her for forty years, "You furnish the widows and orphans and we will do the rest." And it was chiefly the American people who did the rest. How many times did the appeal go out for new millions for the starving and refugees! It is no wonder that Dr. Barton of the American Board, who has done so much to organize Near East Relief, finally lost patience with the weakness of the Washington government and talked last spring with energy that made a nervous evening newspaper denounce him as a "militarist stirring up war." His energy did him credit.

Let us adopt, for the moment, the militarist point of view. If our navy is good for anything, it should be used to overawe marauders and massacres. If, when we sent our showy white squadron around the world to scare Japan, in which we so signally failed, we had, instead, sent one battleship to the Bosphorus along with the British ships and served joint notice on the Porte that for any further massacres, Turkey herself would pay the damages and that America and Britain would collect them instantly on behalf of civilization, there would never have been any damages to collect. There would have been an end to Armenian massacres. If we had done our part in 1919, when Turkey was completely in the power of the western nations, Constantinople would have been made once for all an international city, with Turkey strictly limited to Asia. Instead, with never a cent of indemnity paid for her part in the war, we see her reinstated in Constantinople and Thrace, while we raise millions this year for refugees. Had it not been for Lloyd George and the British navy who fought the bloodless fight singlehanded, we should have seen after Smyrna, Kemal's army flushed with victory sweeping into Constantinople and Thrace with a probable sequel of unprecedented massacres and a possible fourth Balkan war.

The less the need of charity, the better for the world. Had we done our proper part in world-organization immediately after the war, one half of our charity might have been unnecessary. Whether so or not, it can never take the place of governmental action, as it is the product of individual action. Mr. Child, our ambassador to Italy, in a recent address, has endeavored to show that our charity to Europe demonstrated that it was "insulting to our patriotism to assert that we are maintaining a policy of isolation." He says, "We have contributed billions and billions of dollars to Europe since the war. We have extended salvation to Russia, to Asia, to the Near East. Our tax-payers

have carried the indebtedness of other nations. Is that isolation?"

The answer to that is that voluntary gifts from individuals must not be confounded with the policy of a government toward other nations. Charity is not statesmanship. Our government has not officially cooperated with the suffering nations. We have followed a policy of isolation. As a matter of fact, we have not given "billions and billions since the war" or anything like it. The total is much less than a billion. We are assured by authentic sources in Washington that while no exact or official figures can be given, the sum total known to have been contributed between the autumn of 1914 to the spring of 1921 was a little over one and a half billion dollars. This includes one-half billion in one item spent during the war and another half billion spent by societies and organizations that have gone out of existence. Presumably these functioned chiefly during the war. The American Relief Administration for the European Children's fund was under \$45,000,000; the Belgian relief was less than \$37,000,000. The Red Cross was not quite \$218,000,000. The gifts of the Y.W.C.A. and Y.M.C.A. amounted to about \$30,000,000. The Near East Relief last year was under \$11,000,000. But whatever the sum of charity be, there remains the more serious and searching question, How much would have been unnecessary if statesmanship had done its work betimes?

## The Last Postage Stamps

### A Parable of Safed the Sage

AND KETURAH spake unto me, saying, Hast thou any Postage Stamps?

And I said, I have none here, but I have some in my Study.

And she said, I wish thou wouldst take some letters for me, and see thou forget not to mail them. Three weeks is the limit for thee to carry these Letters in thy Pocket.

And I said, My dear, I am not sure why Delilah delivered Samson over to the Philistines, but I think he had forgotten to mail her letters. I will be careful and remember. But how is it thou are out of Stamps?

And she said, I was sure I had some; for in my drawer was an Whole Strip of what I thought were Stamps upside down. But when I went to get some Stamps, behold there was not a Stamp there. Only there was a long strip of Perforated paper that had been torn off the margin of a sheet of stamps. And instead of Ten Stamps there were Ten Scraps of paper of no more value than a German Mark.

And I said, There are few disappointments so great in life as that of going to the Stamp Box in confident expectation, and finding the Last Stamp gone, and the Post Office Closed.

And she said, It would not be so bad if it had not been that there were in the Box those papers that looked like Stamps.

Now I thought of this, and I considered the disappointment of Keturah, how those Blank Stamps were a Delusion and an Hollow Mockery and a Snare. Whereas, had they

not been there, she had said, cheerfully, Yes, we have no Postage Stamps, and straightway gone and bought some or asked her Husband to bring some Across.

Now this is the Sad Thing in Human Experience, not that there are no men, and not that there are no women, but that when the time cometh when there have seemed to be men and women enough for any possible event, whole rows and sheets of them are good for nothing and worse than nothing because they create a false sense of security. For they lack what the Perforated Blanks lacked, the stamp of Personality and Authority and Power upon the one side, and the Glue of Tenacity of Purpose upon the other.

Now I thought of this, and I remembered the bitter words of the Prophet concerning the sorrows of God, that He looked for a man to stand in the Gap, and though there were men enough, there were none that had the Picture and the Glue. And I think this must have been the Sorrow of God in all ages. For God hath sometimes stood with an Handful of Righteous Purposes for the which He would have sent one great Event to Spokane and another to Santa Fe and another to Skowhegan, but He could not do many mighty works there or in any of those places.

So the cry of God ringeth out, Whom shall I send, and who will go for us? And if so be that there respondeth a Man, and saith, Here am I, send me; and that man hath both the Impress of God upon the face of him, and a thick coating of Glue upon his Moral purpose, then doth God arrive.

But God doth look often in his Stamp Box and find Whole Strips of Blank Margins.

## Soul Windows

By Arthur B. Rhinow

WINDOW—Don't close me up. I am the only window you have left.

MAN—You are so small. Just a slit in the wall. You seem to be getting narrower every day.

WINDOW—I am the only window you have left. You have closed up all the rest.

MAN—You are dirty. You admit only a little light.

WINDOW—You befouled me.

MAN—I am getting to like the darkness.

WINDOW—Alas!

MAN—Really, your little shaft of light hurts my eyes.

WINDOW—Don't close me up. I am the only window you have left.

MAN—Oh, stop preaching. I'll shut you up. This handful of slime will do the trick. There.

WINDOW—Alas!

MAN—Ha! No more light. This makes my eyes feel good.

WINDOW—No more light!

MAN—Ha! I am free.—Oh. I am slipping; I am slipping in the slime.—Help! I am hurt.—I am bleeding.—A light! A light! I pray for light.

WINDOW—Alas!

# The Insolvency of the Self

By Herbert A. Youtz

**W**E ARE not unfamiliar with the phenomenon of a man with the reputation of possessing large wealth who manifests great solicitude for society and projects far-reaching enterprises for the welfare of the race—and then is himself discovered to be insolvent. The bankruptcy of the man carries inevitably the ruin of his undertakings for society.

This seems not an inapt parable of what is taking place today in our dealing with the social question. Our social leadership has invested heavily in the stock of an empirical psychology whose deepest account of consciousness is that it is a purely biological process with no inner creative power. Our "social sciences" dealing with economic and other organic needs and relations of men, are shaping their formulas according to this account of the human animal and are obtaining astonishingly efficient results. But in directing the ministry to the higher life of men, this theory has gone bankrupt. The fields of education, religion and morals are suffering despiritualization. This is the greatest peril facing our spiritual civilization—the failure to provide for a creative self as the soul of personality, the dynamics of its spiritual programs. Naturalism is dispossessing humanism as our philosophy of life. The self is insolvent before the task of spiritualizing society.

## BRILLIANT PROGRAMS

We shall surely be reminded that our social leadership is outlining splendid programs, expert methods both for feeding the race and for its spiritual education. True we have no lack of brilliant programs; and in dealing with the organic basis of life we are getting brilliant accomplishments. In the sociological field, too, we are gaining facts and methods of utmost interest and importance, with a resulting hybrid- or pseudo-science which essays to give its formulas the authority of biological law. But the sociological account of religion and ethics must always be a limited and therefore inadequate explanation of our spiritual assets. The realization of our efforts toward a spiritual civilization depends not upon outer descriptions or processes but upon the availability of an inexhaustible source of creative human energy, interior resources of personality not recognized by the sociological approach. We can carry on so long as we are free to draw upon the borrowed capital of other theories of personality, but the strictly biological theory is bankrupt. The dynamic resources for carrying through our projected educational and religious programs depend upon a new estimate of personality as living, dynamic spirit. The current rating of psychological stock at its mere biological value means the insolvency of the self, with failure and chaos facing our social program.

Witnesses are not lacking among the psychologists themselves who see the limitations of the narrowly empirical method of dealing with mental facts. It is the more desirable to cite such witnesses since the advocates of the strictly scientific or biological method have only scorn

for the "theological" account of personality. We summon here only two or three psychologists of standing as spokesmen for a growing group who are demanding a more adequate account of the self.

## CONSCIOUSNESS AND ORGANIC EVOLUTION

A dozen years ago Prof. C. H. Judd wrote of "Evolution and Consciousness," as follows: "There is no problem of present day science of more vital importance to the psychologist than the problem of determining the relation of consciousness to the general process of organic evolution. This problem touches the very existence of psychology. The physiologists and the biologists have long been contending that they can give an adequate scientific account of human life without using the term consciousness or any of its synonyms, and their contentions will become convincing unless satisfactory evidences are speedily adduced to show that consciousness is not a mere by-product of organic adaptation. Indeed, there are those who bear the name psychologists who are, in this matter, arrayed on the side of the physiologists and biologists. They tell us that nothing significant is added to the concept of adjustment or the concept of behavior by discussing psychical factors. . . . We have been in some doubt in the past as to whether society is based upon instinct or on ideas. We have talked about our institutions as intelligent, but studied them as if they were mechanical. Our whole treatment of human life has been biological rather than psychological. I believe that the period of biologizing human life is over."\*

Prof. McDougall's classic treatment of "Body and Mind" is a thorough examination of the evidence, in a scientific spirit, with a view to vindicating the animistic or self psychology. More recently Prof. Coe has been the convincing advocate of a "psychology of persons" to supplement the "psychology of mental mechanisms" to which descriptive method has devoted its attention so exclusively. Miss Calkins and others have consistently pointed out the same characteristic limitation of psychological method.

A considerable number of psychologists of standing are pointing out the abstraction of dealing with "states of consciousness as such," and the limitations of the biological method in dealing with mind facts. Scientific dogmatism which has built up an orthodoxy about the authoritative name of William James has been disturbed and is seeing new light upon the subject of human consciousness and its implications. There is the promise of a self-psychology to supplement the descriptive psychology of processes.

## SELF IS ULTIMATE FACT

Meanwhile, the consequences of the denial of the self in the current teaching of psychology have been very serious and far-reaching. Indeed, the psychological ques-

\* The Psychological Review, March 1910, pp. 77-97.



tion is of supreme concern for all spiritual leadership of the race, concerned as it is with the achievement of moral personality and the attainment of the higher character values. Prof. Rufus M. Jones voices the conviction of a multitude: "The first step toward a genuine basis of spiritual life is to be found in the restoration of the personal self to its true place as the ultimate fact, or datum, of self-conscious experience."\*

The characteristic aspects of the empirical psychology are familiar in outline to us all. The units of this type of psychology are "states of consciousness," not consciousness of states. It never asks how the experiences of consciousness are possible nor enquires into the rational implications of a personal experience. It begins with an alleged empirical unit, a "state of consciousness," and studies laws, groupings, growths and habits of mental phenomena. A characteristic psychological method of study is behaviorism, which makes an intimate study of mind in its external expression as seen by a spectator. Indeed, the scientific consciousness is sceptical of the validity of any data except that of external observation. The witness of consciousness to its own experiences, to the form and power of this experience, is severely excluded as not pertinent to scientific inquiry. We are constantly reminded that "facts" and not theories or sentiments are sought in a scientific psychology. And the outcome is a well-developed biological science of the genesis and growth of mental facts, and an admirably painstaking and accurate catalogue of the laws of mental mechanism in its normal and especially in its abnormal processes. But the process is all! We can measure the facts of consciousness and predict its sequences by a scientific formula, if we can only have access to the facts.

#### PSYCHOLOGY AND NATURALISM

Thus the science of psychology has become pretty strictly a branch of naturalistic study with no clew to the mysteries of freedom, personal initiative, spiritual power, creative achievement. When descriptive method reaches an unbridgeable chasm in the mental facts it spans the abyss with language. Thus by juggling with terms, a "state of consciousness" becomes a "consciousness of states." By an unscientific hypostasizing method we make generalizations and then conceive mental facts quantitatively and dynamically as "psychoses" in the group and "neuroses" or "complexes" in the individual. It makes little difference what we call them; we find ourselves operating with units of power or intelligence under new names that call for more credulity than the antiquated theory of the living soul which they have replaced.

Moreover, our social psychology deals rather exclusively with descriptions of the organic mechanism and very little with the originative power of individual experience. In all our wider social theories we are making people think of economics instead of life and this is the surest way to materialize society—by materializing its conceptions, its thinking. We are teaching people that the economic and industrial basis of life is a more fundamental concern than the spiritual basis of character and self-control. There is no surer way to destroy spiritual-mindedness.

\* Art. on "Psychology and the Spiritual Life," in *The Journal of Religion*, September 1921.

With this mental technique, psychology approaches the problems of education and religion. The theory inevitably carries the intrinsic mental mood of materialism to the task of religion; it formulates the method of mechanism and externalism in dealing with the things of the spirit; it forsakes the sources and souls of being for ministries to the body of being. This situation is largely the result of holding a mechanical understanding of life before our eyes from the kindergarten to the graduate school. Insight into the greatness of life as a personal attainment and experience, the culture that leads to the dynamic sources of great living—all of this is naively withheld from the prevailing educational theories, because, forsooth, it is unscientific! We need a change of doctors. We need a change of educational emphasis. We are slaves to a brilliant but too narrow mental method, and are blind to its limitations.

#### MODERN PSYCHOLOGY SHALLOW

"Out of the depths have I cried unto thee," says the Psalmist. All great religion, like all great living, comes out of the creative depths of human life. But there are no depths in modern psychology. There is no interior life. It is all outer, behaviorism. There is no soul; just biological process. There is no center of self-control and self-renunciation and self-dedication to high purposes. These forms of consciousness together with the will to realize them are *caused* in us by the biological processes that produced us. We can only go on dressing up determinism and mechanism in the beautiful garments of creative freedom. The function of the preacher has become doubtful; he is frequently assigned the function of man-milliner to cover the naked materialism of the social program with spiritual clothes. His job ought to be that of prophet, creating a great religious consciousness of reality out of which great spiritual manhood and womanhood grow. But the modernized preacher regards this as old-fashioned and conservative. "Personal religion" is out of date with much social leadership, a negligible by-product. The church no longer exists to create religious experience. It begins—and too often it ends—with problems of processes and behavior, of social groups and their organic laws.

The two moods toward life and religion may be symbolized by two quotations. First, the familiar "Invictus" of W. E. Henley:

I thank whatever gods may be  
For my unconquerable soul.

I am the master of my fate;  
I am the captain of my soul.

The avowal of freedom stirs our sense of truth and reality and challenges the deep resources of life. It has the thrill of conscious power and of indomitable courage.

#### THE SOUL LOST

But the conscientious scientific psychologist, though he may personally acknowledge the spell of such poetry, as a scientific psychologist yet withholds his approval of such sentiment. There is no independent, unconquerable soul in his equations. It is pure poetry, useful to cajole the race along and make it forget its misery and helplessness.

He summons us to a prose account of the facts. I quote a paragraph from a volume on modern educational psychology: "Any fact of intellect, character or skill means a tendency to respond in a certain way to a certain situation—involves a *situation* or state of affairs influencing a man, a *response* or state of affairs in a man, and a *connection* or bond whereby the latter is the result of the former. Any man possesses at the very start of his life—that is, at the moment when the ovum and spermatozoan which are to produce him have united—numerous well-defined tendencies to future behavior. Between the situations which he will meet and the response which he will make to them, pre-formed bonds exist. It is already determined by the constitutions of these two germs, that under certain circumstances he will see and hear and feel in certain ways. His intellect and morals, as well as his bodily organs and movements are in part the consequence of the nature of the embryo in the first moment of its life. What a man is and does throughout life is a result of whatever constitution he has at the start and of all the forces that act upon it before and after."\*

#### CONCEPTION OF PERSONALITY

An admirably clear summary of a modern educator's envisaging of his problem! Here is a modern conception of personality together with the elements of an educational method. This is not art or poetry, but mechanical science. The spiritual life of a man is nothing more nor less than a highly organized development of the organism. It is subject to the same laws, it is the creature of environment, a resultant of the laws of cause and effect. Education, then, is simply a matter of stimulus and response. There is nothing else in the equation. This is the theory of education which underlies much teaching method today. The awakening of a soul-power of initiative, of original power of insight and character, of creative moral force, of spiritual achievement and self-mastery and self-renunciation—these things are only names for obscure stages in the organic development which unfolds in a relentless and predetermined way.

*If this be the true and full account of a man, let us accept it; but let us not fail to note that whether in education, ethics, industrialism or religion, this is materialism, even though it be clothed in the language of the spirit!*

#### SPIRITUAL LIFE PARALYZED

In the confusion resulting from the prevalence of this type of educational psychology the spiritual life of the church has suffered partial paralysis. There is much noisy denial and tremendous activity. There is an enormous amount of good work, too, in the form of practical service in many fields. This is all to the good, but it is largely futile unless we awake in time from our delusion to see that the strength of our splendid Christianizing organization is not in its perfect technique but in its spiritualized men and women. So much of our practical ministry complacently leaves people as spiritually dead as it finds them. We, the leaders, have become carpenters of the spirit, not prophetic leaders—constructive rather than creative. And this fact is the greatest menace of the

church. For the realm of the spirit is precisely the district where creativeness marks the line between life and death.

Veritably, the psychological question is the supreme question for our civilization. The issue between a materialistic theory of life and a spiritualistic theory is an issue of vital consequence for us who serve our age. For theories of life, the way we feel and teach people to feel toward life, this is the most significant contribution leadership can make. If we make people feel that the economic basis of life is the fundamental determinative factor, we shall "bet our lives" upon an economic civilization. On the other hand, if we feel that spiritual creativeness in the individual is the only stable basis of civilization, we shall build upon this rock. Where our treasure is, there will our hearts be also.

Harry Emerson Fosdick at a great church council recently sounded the slogan, "Take Jesus in earnest!" In the abstract, it was apparent that the council responded eagerly to the challenge. But to take Jesus in earnest as our great spiritual expert is to adopt his fundamental attitude toward life and his fundamental method of dealing with life. That method consists primarily in arousing people to a new consciousness of the worth and meaning of life itself as an enterprise, in awakening new capacities of experience in common men and women so that they can share his appreciations and his experience of life as good and God as near.

#### MAKING A LIFE

Jesus found people engrossed in making a living and he awoke in them a passion for making a life. In this moral experience he taught men to discover God for themselves. His method of arousing people was to compel them to think and will and achieve for themselves. The arousing power of a meaning and a message woke up the initiative power of men. He relied upon this, and called such aroused men and women "saved." So radically transforming was the experience of this new attitude toward life that he called it a new birth; and it is recorded that he took the method so seriously that on one occasion he taught that a man can enter into the kingdom of God in no other way than by the arousing of these inner capacities of creative experience. It is certain that his whole strong appeal was to the autonomous inner life of individuals as the only stable basis of salvation. He was a Savior in the sense that he awakened something in men which enabled them to achieve their own salvation.

Why not take Jesus in earnest? The present consciousness is not one of peace and satisfaction and joy in life. It is precisely the opposite. In place of the deep experience of the fulness and intrinsic blessedness of living, we are suffering from shallowness, worry, inner disillusionment and disintegration. Our economic and industrial ideals of "success" or "welfare" do not satisfy real men and women. We are starving the larger hunger of life and neglecting the larger satisfactions of life. We are neglecting life's inner springs. The gist of Jesus' message was ministry to this whole inner condition of mental and spiritual confusion, powerlessness and sickness. He aroused the inner life of men as the remedy and the place of control. He erected an ideal of manhood and womanhood worthy of

\* E. L. Thorndike, "Educational Psychology," Vol. I, pp. 1-2.

the heroic effort of supermen, and held it as a challenge before the eyes of all—"Be ye perfect as your Father in heaven is perfect." He appealed for the saving of the heroic souls of men as the only possible method of saving society.

#### THEORETIC UNBELIEVERS

What did he mean, and was he right? Is it possible to regain Jesus' estimate of a man and his convincing appeal to the inner consciousness of men, on the basis of modern psychology? Indeed, can the sense of the reality of the spiritual be created in the heart of a generation who are theoretic unbelievers in the reality and power of the spiritual? Can we build up a spiritual civilization upon a materialistic foundation?

To summarize: the church is being despiritualized, chiefly, by the denial of her spiritual soul, the materialization of her aims, and the mechanization of her methods. The return to great dynamic religion must be through the deepening of the creative type of experience which is the

source of personal power. There is no external method to produce this kind of deep experience. It comes through deep living. It comes through thought, will, effort, sacrifice, renunciation, uncalculating devotion to the highest human ideals. It must be thought and willed and heroically attained. The kingdom of God is within us in the form of potential heroism. It will come not as mere unfolding process, but as an heroic act, an heroic life in which we lay hold of a vision, will it, and enact it into reality. Spiritual religion is an achievement of individual men and women. To arouse these deep places of experience, and set men and women at creative tasks in the consciousness that they are co-working with God—this is inspired religion, the victorious life of faith which overcomes the world. This is the salvation of society.

And the serious inquiry of this paper is whether these deep places of human life can be reached by a theory of humanity which sees the human world only as a natural process and not as creative energy. I regard this as the critical problem of the church.

## In Lincoln's Little Babylon

By Edward A. Steiner

**M**OST OF MY fairy cities have turned into stone, or cobwebs, dust or blood. Paris, Vienna, Petrograd, Jerusalem, Constantinople: each name holding its peculiar magic, until the rapacious cabmen, Maitres d'Hotel and tourist guides, those hagglers and hawkers of sacred memories, wrought ugly disillusionments. Yet one fairy city still haunted my dreams, and one sacred spot was holy still: Springfield, Illinois, with its sacred memories of Abraham Lincoln, guardian of his sacred dust.

Warned by my many disillusionments I have scrupulously avoided Springfield, Illinois; for Lincoln is held by no tomb. "He is not here, he is risen," is true of all the really great. However, I knew that Springfield, Illinois, must be unlike any other city; for has it not its own poet as Florence had its Dante? Vachel Lindsay, glorifying its glories, chanting its enchantments, writing for it a golden book, truly golden.

....No Hindu town  
Is quite so strange. No citadel of brass  
By Sinbad found, held half such love and hate;  
No picture palace in a picture book  
Such webs of friendship, beauty, greed and fate.

So again I was drawn by magic, a poet's magic, to see the city where Vachel Lindsay distributed his "broadside," as once his great predecessor, Nehemiah, distributed his to Jerusalem.

Builders, toil on.  
Make all complete.  
Make Springfield wonderful.  
Make her renown  
Worthy this day,  
Till, at God's feet,  
Tranced, saved forever,  
Waits the white town.

Springfield is not a white town, not yet; nor are there anywhere toilers, visibly building aught but imitation skyscrapers. Frankly it is a dirty town, half unpaved more or less, the pavement half worn out, rather more than less; half its citizens Democrats more or less, and the other half Republicans—usually more. A fifth or sixth of the population colored folk, neither "nigger" nor Negro, right on the Mason and Dixon line, between the devil, Jim Crow, and the thundering, deep sea of race riots.

Springfield has uncounted foreign born, counted only as a menace, Lithuanians and Italians on the raw edges of the town, digging coal for a living, and arrested periodically for violation of the eighteenth amendment, or to be smothered by gases and mine damps; these disasters and still raids being the only events which bring the foreigners into the headlines.

#### A CITY OF REALITY

Springfield, the city of crass materialistic reality, of political trickery, and not the city of the golden book or suggestive of Hindu magic! But I am no poet, as is Vachel Lindsay; and Vachel Lindsay is a poet, by the grace of God. Had he lived in Old Testament times he would have written the Psalms, a goodly number of them at least, certainly this one:

If I forget thee, O Springfield,  
Let my right hand forget her cunning,  
Let my tongue cleave to the roof of my mouth,  
If I prefer not Springfield above my chief joy.

Vachel Lindsay looked into the vague distance, and not at me, when we met in the lobby of the Leland hotel, and when we sat down to luncheon he was feasting with the gods, on humming birds' tongues and pomegranate seeds,



while I was eating chicken giblets and rice, and having a good time with his sister and brother-in-law, missionaries from China on furlough. Not like the traditional and traduced missionaries; but alive every minute, and the best kind of company.

Children and poets are best left alone if you want them to come to you, and after fifteen minutes of Vachel Lindsay's silence, he burst out in frank confession that he was speechless, because he was wearing his first new suit of clothes in many years. He had spent over sixty dollars for it, and a hundred dollars more—his last hundred—as a prize for a city flag, a replica of which had been bestowed upon him and pinned to his new coat. I thought he paid too much for both suit and flag, for neither fitted him; for there are more angles to Vachel's body than there are to his brain, and the tailor had cut his cloth to fit them all. As to the flag, all that can be said for this prize flag is, that it is a flag.

#### THE MAGICAL CITY

However, Vachel Lindsay began to speak, and the rest of us listened, because we had to and wanted to; and I began to realize that Vachel Lindsay is a part of Springfield, a part of midwestern United States, the soul of its struggling better self, a prophet and a prophecy. Vachel Lindsay did not disappoint me, and after luncheon he pranced through the streets of his "magical city," glorifying it for me as I followed him along the real "Lincoln highway," around the court house and then to the Lincoln home, a white, green-shuttered house, a middle class house, a well-to-do lawyer's house of a period when lawyers were not as yet highly paid agents of great corporations—to keep them on the straight and narrow path which leads close to, but not into the penitentiary.

The Lincolns sold their furniture at auction when they moved to Washington; all except two candlesticks "which was here when Lincoln was here." Many other things were pointed out, including the stone steps which "was here when Lincoln was here." This you are told by a lady custodian, a distant relative of Mrs. Lincoln, who assassinates the king's English at so much per month, and who insists that you follow her from room to room, and takes special pride in pointing to a picture of an English castle, the ancestral home of Mrs. Lincoln, who thus brought nobility into the Lincoln strain!

Vachel Lindsay remarked: "Evidently Lincoln's place in glory is due to the fact that he married Miss Todd; the citizens of Springfield think it quite unfortunate that Lincoln was born in a log cabin—one of those unavoidable accidents in the history of some great men! "They seem to think that their hero has always been a steel engraving hero of a man, in a Prince Albert coat, and decorously trimmed with whiskers. They have seen this so often on the back of a dollar bill that they believe it. The rail-splitter hero of the vast prairie circuit is not celebrated in Springfield, Illinois."

#### A LINCOLN-HEARTED WOMAN

Vachel Lindsay had to take his suit to the tailor to have a few inches of space let into its too obvious curves and angles; so Mary Logan Morrison, one of Springfield's Lincoln-hearted women, took me to the Lincoln tomb. The

Egyptian obelisk alone might have been impressive. Rising from its bronze, Rogers type groups of warriors, it brings neither Pharaoh nor Abraham Lincoln thoughts; but jars mightily. I was wondering what, if any monument, Lincoln would have chosen for himself. Certainly not this hybrid; or that costly, classic pile in Washington, where he sits coldly enthroned, like Zeus, alone in heaven. Vachel Lindsay is a great admirer of the George Barnard statue, which is anathema to all American aristocrats. I am sure that if Abraham Lincoln could have thought of himself in bronze, he would have chosen that democratic, homely aspect of himself, which he so constantly emphasized.

Lincoln's people were of undistinguished families, "second families." Thus he wrote his pedigree. I should say that he was born out of the womb of the people, rather than of a particular, so-called noble strain; and it is best that we think of him as rail splitter and as the descendant of rail splitters, rather than of titled head hunters, the knights and lords of a dark and ugly period.

The vaulted chamber close to where his body rests looks exactly like a cheap stationery store. It is full of jim cracks, among a few worth-while relics which ought to be removed to some Lincoln museum. At the tomb they are out of place, as much out of place as Judas' rope and the identical pieces of silver for which he sold his Lord would be, at the Savior's tomb. One must look at the blood of Lincoln, smeared onto a piece of cloth or paper, in a repellently ugly picture frame; ropes and hammers used by the men who tried to steal his body; a huge placard giving the number of visitors year by year, like the attendance record of a county fair. And all of this explained at lengthy length by another custodian who has a voice of brass, and intones like a tabernacle-storming evangelist.

#### A DREAM OF OLD

Oh! for one moment of silence, to dream my dreams of Lincoln, who came to me more than fifty years ago, in my little Czecho-Slovak town; one moment to be able quietly to walk about with Uncle Joe, the three-quarters of a man, who fought for the Union, and came home to my little town to die. Who transplanted the Lincoln glory into my heart, who was the first man to unfold for me the stars and stripes, and pinned a picture of Lincoln into its center. I had hoped to be able to do this, but I could not; for I had to listen to the gruesome grave robbery story, the hunt for the assassin, the size and cost of the monument, all of which need be told to half-wits who haunt gruesome places.

Mary Logan Morrison suffered even more than I. Sensitive, beautiful American woman, granddaughter of Logan, Lincoln's partner, she is helpless; for being a custodian at the tomb is a political plum which falls once in so often from the rotten tree of Illinois politics. I hurt the dear woman when I told her I was sorry that she brought me; more sorry still when, out in the cool tomb, I had to listen to the custodian, who again lifted up his voice and told how many feet deep Lincoln is buried, with how much cement, steel and what not over his silent heart.

Frankly, I was indignant; not only because of the disillusionment I suffered, but I was constantly thinking of the foreigners, distinguished and undistinguished, who

come to Lincoln's tomb on a pilgrimage such as mine, and go away out of this blatant noise and bewildering confusion, as I went, with a headache and a heartache. Perhaps too, my vanity was stabbed; for I am a part of this America, its crudeness, its childishness, its measuring even a Lincoln's fame by an attendance record, and the price of marble and bronze. I should like all my fellow Americans to be as sensitive as Mary Logan Morrison, and their speech of such brave beauty as that of Vachel Lindsay. Both of them seem to me the spiritual descendants of Abraham Lincoln; and, thank God, there are others of the same fiber in Springfield, Illinois.

#### PRIESTESSES OF LINCOLN SPIRIT

I saw a glorious daughter of America, the librarian, up there in that temple of books; several high school teachers, high priestesses of the Lincoln spirit, a chief of police, who gives himself without pay to serve his city, and takes the brunt of it, and the threats of the brutes, as his daily wage. Then there were Paul Wakefield and his wife, and their two children, with the gleam of the kingdom of God in their eyes. These are Lincoln's spiritual kin, and Vachel Lindsay's own flesh and blood.

When I left Springfield, Vachel Lindsay gave me a volume of his collected poems, and all along the halting journey, on a slow and exasperating train, I read "The Congo,"

"General William Booth Enters Heaven;" the colorful words booming in my ears. And then his gentlest and best things about Springfield, Illinois, "On the Building of Springfield":

We must have many Lincoln hearted men.  
A city is not builded in a day.  
And they must do their work, and come and go  
While countless generations pass away.

I grew patient under its sweet, soothing melody. I saw with his eyes the Springfield of the Golden Book, and he rescued my dream city. It still lives in me, and I can hear the

Censers swinging  
Over the town;  
Censers gigantic!  
Look overhead!  
Hear the winds singing:  
"Heaven comes down.  
City, dead city.  
Awake from the dead."

Will Springfield, Illinois and all other of our prairie towns awaken to the piping of a poet, or only to the booms of the boomers and the drums of the drummers? If not, then . . .

The soul of this, our Nineveh, is doomed,  
Our little Babylon will surely die.

## Lincoln

By Thomas Curtis Clark

### At Springfield

**W**HAT memories these streets and houses hold! The country wag, Abe Lincoln, loitered here And marketed his jokes. He faced the sneer Of wealth and culture, as he grew more bold, And vowed to find the way of power and fame, To rise upon the rungs of toil and worth To high estate, among the strong of earth. In this old house the splendid vision came That led him, through the mire of native sloth, By narrow pathways up the hills of fate, Till, far and fair, he saw the spires of state. Then culture envied, then the rich grew wroth. What tale more strange! An awkward village clown Exchanging jokes for eminent renown!

### The Victim

**W**HY was it that this man of guileless heart Should bear the burden of the whole world's guile? To him God's smallest bird was sacrosanct, And every child deserved of Heaven's smile; Yet cruel centuries of human hate Made him their victim—trapped by time and fate.

Nor did he quail. There was no other man  
In all the earth whose soul could bear the load;

Nor was there any standing at his side  
Whose word could help, whose spirit felt the goad  
Of Destiny, the urge of cosmic Right.  
He did not fail, this man of gentle might.

He took the load, and facing tempests grim  
Climbed Calvary—then night enveloped him.

### The Friend

**A** KING of men, a soul as tall as truth,  
A statesman far of sight, of patience vast;  
He drew his wisdom from the hoary past,  
And yet his vision was as fresh as youth;  
He was a man of power—but to the end  
Was ever man more valiant as a Friend?

A Friend who knew the bitter pang of loss,  
Who felt the still increasing weight of care;  
'Twas not that he had lighter loads to bear,  
That he could take another's heavy cross:  
Because his heart was kind, he could not save  
Himself from any cross his friendship gave.

The ages shall bespeak wide fame for him  
Who saved his nation from the traitor's curse;  
His statesmanship shall call for bronze and gold  
His deeds to tell, his teachings to rehearse;  
But, till the day when earth and life shall end,  
The years that come and go shall call him Friend.

# Church Work as an Avocation for Women

By Grace T. Davis

THE QUESTION of the range of women's activities has always been a much mooted one. What is a man to choose as his life's work? The answer is simple enough—that trade or profession for which his special tastes and talents preeminently fit him. As for the woman, she must, of necessity, bear the children and construct and maintain for them out of the raw materials of a home the environment which is needed for their early years. Those women who are not married must assist those who are as servants, teachers, nurses, seamstresses, or happy relatives. This appeared to our ancestors for several generations to be the obvious solution.

But within the last twenty-five years various aspects of the matter have been coming up continuously for agitation. What of the rights of the woman who is single to a work of her own choosing? Why should she not select, as her brother may do, the work for which she is best fitted, be that what it may? What of the woman who may be only a fair home-maker and mother, but is adapted by taste and ability in an unusual degree for some special career? Is it her duty to sacrifice the imperative instinct of her inmost being to the uncongenial tasks of home? What of the loss to society which this incurs? May a woman have a successful career and satisfactory home life also? Should she have the same freedom in her home relationships as her husband? This last question has been especially in the foreground during recent months. Hutchinson's novel, "This Freedom," has been widely read. The Literary Digest conducted a questionnaire which has collected a wide variety of opinions. Some of our best magazines have published articles dealing with one aspect and another of the question.

## THE LATER PERIOD

At present we would consider only one very little phase of all this. What about the wasted time and ability of that later portion of life which is so largely a leisure period for many women and how is this a question of import for the church? Granted that a woman has fulfilled all that the home demands of her, that she has been a loving wife and devoted mother to her children and put first the home and all its needs up to the time when she is forty-five or fifty years old. In many cases she enters then into a realization that she is no longer needed as she has been. The children who are still in school are now so engrossed by all their own activities that the hours when the mother is needed as a companion at home are comparatively few. Housekeeping in an apartment, or even in the old-fashioned house, has been so simplified since the days of our grandmothers that it is no longer necessary to drudge all day long, spinning and weaving and baking and cleaning. The woman who for years has been engrossed by the care of

little children needs the mental freshening and stimulus which the contacts of the life of afternoon teas and luncheons afford. But she should not allow herself to drift aimlessly along upon this sea of activity.

The department store and the bakery, the steam laundry and the vacuum cleaner, and numerous other changes have shortened the hours of women's toil, even though it sometimes seems that much remains. At this period of late middle life there is for many women a possibility of choosing what one will do during many hours of the day.

## EARLY CHOICE

Indeed, I believe a choice ought to be made very early in life, as near the threshold of those responsibilities and privileges of motherhood as possible, of what course this later life is to take. A decision should be reached as to what her own peculiar avocation, the means of her joyful expression of her own personality, is to be.

Perhaps some women may be wholly content with the quiet transition from girlhood to motherhood, and from motherhood to grandmotherhood, and so on to old age, without other achievement. This may be true especially in those homes where there is a very large family of children, and consequently a very great variety of demands and happenings. But with many women of the highest education and culture this abundant bearing of children does not seem to be possible. How are these to find an outlet for those powers which seem clamoring for a means of expression? It is not sex repression alone which is dangerous. The powers of sublimation are also being defeated, and when forever crowded down become a menace, not only to the women who are thus denied all opportunity of self-expression, but to those associated with them.

In this barrenness of opportunity for achievement many women of middle age have found for years a happy outlet for their gifts amid church activities. This has been a wonderful thing for the church and it has been a source of freedom and joy for the women themselves. It might have been a still more wonderful thing if this avocation had been entered more intelligently, more as a matter of thoughtful choice, and if it had been conceived of as a deliberately chosen avenue of self-expression, from the early married years.

## AVENUE OF SELF-EXPRESSION

The writer believes she is fully justified in urging upon the consideration of young wives and mothers the importance of church work as a career. It is true it is almost entirely unremunerative for the woman who embraces it in later life. If the wife finds it necessary to support herself wholly or in part during the period following her seclusion as mother and home-maker, she must seek for opportunities of another sort. But if she is searching for



an avenue of self-expression and of true service, for which she need not be unfitted because of the years which she has devoted to her family, church work offers many peculiarly attractive ways.

First of all, it affords a sufficient variety of choice. I can think at this moment of avenues where the practical woman, trained in bookkeeping and drawn by the financial side of things may find worth-while opportunities; where the woman of dramatic and artistic ability may find scope for the development of ideas; where the woman who was interested in psychology and the social problems in her college days may apply this interest to real needs; where the student may continue to study that the results of her toil may be used for others along lines of religious education; opportunities for the writer, the organizer, the lover of little children. The church, especially the church in the large city, has need of all these.

The church should have intelligent, trained service along these lines, not the mere haphazard help of occasional volunteers. It is indeed remarkable how much has been accomplished by those of us who are unskilled helpers. But what might we not expect from the future if a sufficient number of women would hold as their ideal avocation from the days of college to the days of their later middle-aged leisure some phase of the needs of the church! What if the young woman who had majored in psychology and sociology were to continue to read and think along these lines, keeping herself mentally fresh during the busy years of motherhood, because later she expected to assist in the pastoral care of some needy district!

#### CONTINUOUS INTEREST

What if the woman who had laid aside her school teaching with some reluctance for the sake of marriage were to continue throughout her life, so far as opportunity offered, her specialized interest in religious pedagogy? This field is peculiarly open to the partially free mother because of its close relationship to the home. Throughout even the busiest years the housewife may find opportunities again and again for the practice of that avocation which she hopes to take up in greater fullness later on. Thus her practical experience need not grow rusty, as would be the case in many other fields. The art of the writer is the only one which occurs to me now as thus open to partial practice during the period of early motherhood.

One cannot set such aims upon too high a pedestal of

hope and expectation! Was my professor of the Old Testament a profound student of Isaiah? If I am to teach this book later on in the church school, why should I not aim to study its ancient lines as thoroughly as he? Nay, more. Something within me calls out that I, as a new individual, may study it in some way in which it has never yet been studied! Being a mother is no barrier to that. This study shall be the satisfaction of that yearning within me which cries out: "My work; this is my work in the world!"

We cannot forbear to mention one field of religious activity which is open to the woman who has leisure because of invalidism. It is the field which was enormously emphasized during the monastic period of the early church, but in our strenuous modern life has retired into the background, until too often it escapes observation altogether—the field of prayer and meditation.

"They also serve who only stand and wait." The hardest thing to do is to think well. The most sublime thing we do is to pray. The ancient church recognized these activities as tremendous forces for good. They are no less powerful than they have ever been. May there not be some even now whose avocation—yea, more, whose vocation—is that of prayer and the realization of the presence of God? This is no art to be acquired in a day. Hours and days and years are needed for the deepest realization of spiritual truth. Are there still some who are "called to be saints"? The world needs these most of all. For thought is still mightier than words and underlies all that is ever done.

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### Contributors to This Issue

EDWARD A. STEINER, professor of applied Christianity, Grinnell College; author "The Immigrant Tide," "Against the Current," etc., etc.

HERBERT A. YOUTZ, professor of the philosophy of religion and Christian ethics at Oberlin College; author "The Enlarging Conception of God," "Democratizing Theology," etc.

GRACE TINKER DAVIS, contributor to current periodicals, and collaborator with her husband, Dr. Ozora S. Davis, president of Chicago Theological Seminary, in the authorship of "International Aspects of Christianity."

# British Table Talk

London, January 13.

**A** UNITED METHODIST of great distinction, Rev. E. F. H. Capey, has passed away in mid-life. He had received the highest honors his church can give. In the open he did brave service, but still more in the hidden fields of brave service. For years he wrote for his society's journals.

**The Toll of the Week** He came before a wider public with his "Life of Erasmus" and his "Sanctuary Worship," a book of liturgical services, arranged for use in free churches. This was an experiment of a peculiarly valuable kind. Mr. Capey had never forgotten the genius of his own church, and in his provision of liturgical forms he deliberately tried to take with him those whose spiritual education had been, not in Anglicanism but in Methodism. In some services, for example, he introduced for a response the verse of a hymn. In one order he used the Prayers of St. Paul. In another he introduced the well-known "Te Deum of the Commonplace," written by John Oxenham. A man like Mr. Capey, living within the accepted limits of a free church minister's life, does a work within the spirit of the whole nation which neither he nor any of us can measure. And while his spoken words will be prolonged in the memory of his people, his written words will no less be found again in the hearts of his readers.

## Two Writers on The Times

Dean Wace is dead. For more than twenty years he wrote leaders in the Times when Delane was editor. How he managed to lecture, preach, write books, while all the time large parts of his nights must have been spent in writing leaders, no one can tell. He lived, in spite of his toils or because of them, to a great age. A doughty Protestant and a pretty fighting man, he could be trusted to stand in the gate with Rome, or any of the Romanist members of his own church. He was a scholar in some fields of learning, and a man of wide knowledge in many. He will be missed in many ways, for though he was a determined upholder of the old ways, he was never a wrecker, and during recent doctrinal troubles in the church missionary society, he used his great influence for peace. . . . Mr. Clutton-Brock was also a writer who published most of his work in the pages of the Times. He was a master in literary and artistic criticism, but till the war came he was unknown by name to most of us. Then, in that hour of crisis, he revealed himself as a sane and inspiring guide to the soul of the nation. In an hour when many teachers in Israel had lost their heads, he kept true to the nobler vision. He taught us that to despair of any nation was to despair of humanity. Many of his essays in the Times and in the literary supplement of that paper were reprinted and widely read. In his works on Shelley, and Hamlet, and William Morris he showed his insight as a student of literature; and in his book on, "The Kingdom of God," he handled a great theme with freshness and courage. No one did more to demand that the claims of beauty should not be neglected in religious teaching. God is Truth and Goodness. He is no less Beauty. When Mr. Wells wrote "Mr. Britling Sees It Through," he made his hero Mr. Britling something like a cross between Mr. Clutton-Brock and himself. Some features of the art critic who wrote "third-leaders" for the Times are found in the character of Mr. Britling. But it is like all characters in fiction of a composite character, not drawn from an experience of one but of several lives.

## The Ministry of Healing

The report of the committee appointed by the archbishop to inquire into this subject of healing has been published. It 178

is an interesting though only tentative report. The doctors and divines agreed upon a common report—a fact of no little moment; but when it is examined, their report does not go beyond general principles laid down for the church. These are said to be:

"1: (a) To develop in all its members a right attitude of confidence, love, and understanding towards God; and to train them to approach all questions of disease both for themselves and for others in this spirit.

"(b) To bring together those who care for the soul and those who care for the body in cooperation.

"(c) To insist on hygiene and plain living as part of the ordinance of God.

"2: The church must sanction methods of religious treatment of bodily disease, but in doing so must give full weight to the scientific discoveries of those who are investigating the interrelation of spirit, mind, and body.

"3: It is not the function of the church to apply its means of restoration if no higher end is sought than the recovery of bodily health. Indeed, to do this would greatly compromise the meaning and purpose of the church's rites and sacraments. No sick person must look to the clergyman to do what it is the physician's or surgeon's duty to do.

"4: Whatever the means employed by the church, emphasis should be laid upon the primary purpose of deepening the fellowship with God secured for us in Jesus Christ. Whether the sick person throw off the sickness or not, the work of the church will have been effective if he has thereby found true peace of spirit and a more real knowledge of the uplifting presence and power of Christ."

This is well said, and it should provide a starting-point for further inquiry. So far, these divines and the healers have begun a good work; now it remains for others to carry it forward. The doctors who have signed the report are excellent physicians or psychologists, but there is no pathologist and no surgeon among them, and clearly the medical side is weaker than the theological. Some younger pathologists and scientists are needed in fresh investigations.

## The Baptists Report Gains

"The expectation," says the Christian World, "that the effect of the evangelistic campaign in 1922 would lead to a large increase in Baptist church membership in 1923 has been fulfilled. The summary of statistics in the Baptist handbook for 1924, published this week, shows an all-round gain, including an increase of 6,518 in members, and of 6,721 in Sunday school scholars. The figures are as follows:

	1922	1923	Increase
Churches .....	3,078	3,098	+ 20
Church buildings .....	4,173	4,179	+ 6
Seating .....	1,448,610	1,447,512	- 1,098
Members .....	404,797	411,315	+ 6,518
Teachers .....	58,114	59,545	+ 1,431
Scholars .....	523,805	530,526	+ 6,721
Lay preachers .....	5,186	5,454	+ 268
Ministers .....	2,039	2,070	+ 31

"These encouraging figures seem to justify the conclusion that the tide has turned, after years of monotonously recurring decreases. There is a corresponding Baptist advance throughout the world."

## Parliament Meets Today

Today, January 15th, parliament opens. There is likely to be a labor government, and at the moment there are threats of a railway strike. It is to be hoped that Ramsay MacDonald will not have as his first task to handle a railway strike. I doubt whether it will come to that. The grievances of the

few who drive express trains will not be a call powerful enough to unite all the railway men. If the enemies of labor had to name one event more than another to help their cause, they would name the outbreak of such a disastrous thing as a railway strike. Unhappily the labor party is no more at unity with itself than the other parties. It has been revealed more than once that there are contentions among them. My readers must not be surprised if in the days of office those divisions become more explicit than in the time of opposition. There is an "old gang" in labor as there is in other parties. Meanwhile, the friends of labor must feel bitterly the indifference to the press which has been shown by their party in other years. Labor polled nigh upon five million votes. There is but one labor daily paper and that struggling with probably less than a 400,000 circulation. And the Daily Mail alone has well over a million. . . . In the bye-election for the city of London, Mr. Henry Bell of Lloyd's bank is to be the liberal candidate. It is too much to expect that he will be returned, but he is worthy of high honors in the state. A financier of remarkable insight, a fine speaker, a genuine poet (though this is not known in the city) he has all the gifts for public life if he cares to leave his bank. Once upon a time he was a mighty Rugby football player. For years he used to preside on Sunday afternoon over a class of young men in Hampstead. Among many memories I can recall an evening when he expounded in perfectly lucid ways the intricacies of national finance to an audience of working men. I should like to think that he will represent the city. But whether for that or another seat, it will be a gain to have him in the house.

\* \* \*

#### No Politics in Church

"Once more the fate of the nations is in the balance. Is the church of Christ ready to fling in, not the sword, but the cross? It is no exaggeration to say that the church is presented today with the greatest opportunity it has had since the days of Pentecost, if only it can effectively proclaim the kingdom of God to statesmen, employers, controllers of monopolies and combines, trade unionists and laborers throughout the land, as offering the key to the true relationship between man and man, nation and nation. It is time that every reference in the pulpit to public questions ceased to be called 'politics.' The word is often used disparagingly of the purest and most elementary application of Christian ethics to affairs. To refuse that application is to ruin the church's influence in the national life. The church should seek to be free of party politics, but every pulpit in the country should resound with national politics. There are sins which lie at the root of political and economic evils. They are avarice, unwillingness for hard work, and selfish indifference to the interests or the sufferings of others. Against these evils, no less than against the more acknowledged sins of dishonesty and intemperance, it is the duty of the church to warn men and to declare the remedy which the gospel offers. The cry of 'no politics' was not raised during the war—why should it be raised now when a greater war—a spiritual war—is raging between the darkness and the light?"

At the foot of these words there are the names not of any wild revolutionaries but of eight bishops of the church of England.

\* \* \*

#### Preaching in the Secular Press

The Times, as I have had occasion to show before, prints for its readers every Saturday a definitely religious article. I enclose a clipping from the exhortation with which "a correspondent" closed the year:

"The Christian faith sets before men the task of living at once in time and in eternity. The life which a man now lives in the flesh he must live by the faith which gives him a hold upon eternal life. It is a life at once of striving and of fruition. He is dying, and behold he lives! The close of the year, if it calls him to retrospect, shows him how imperfectly he has ful-

filled his calling, how deeply he has been immersed in time, and how little he has enjoyed the powers of the eternal life. But if he has failed, he is not relieved of his task. He is still called to turn the occasion of this life in time into the material of eternity. Through the things seen, which are temporal, he must win his way to the things unseen, which are eternal. There is no escape from this calling. In 1924 the former occasions will not return; but in whatever new settings the soul finds itself, it has still to amass the undying gains which can be found in a dying world. The events themselves are nothing: the courage, the faith, the sacrifice of self, the spirit of love which they have called forth, these are the things of value. And something of them can still be his who enters the year with the humility, learned from failure, and the high courage which becomes the faithful.

"The year 1924 may be recorded in the history of such a man as the year in which he had to wrestle with the mystery of death, or the year in which in some new fashion he saw the Lord of Hosts. It may be the year of crisis for which the other years have prepared the way. The occasion is unknown, but the spirit in which it can be met is not unknown. The soul must watch lest that hour find him sleeping. It must let each call to face peril or loss, or to enjoy ease, or to give service to the great causes be welcomed and obeyed. He is stationed in time, himself the outpost of eternal life. He is bound by the limitations of earth, though he is a freeman of the City of God. He must go warily and yet joyfully, thankful that he is able through faith to lay up treasures, where neither moth nor rust can corrupt and thieves do not break through and steal."

EDWARD SHILLITO.

## THE SUNDAY SCHOOL

### New Leaders\*

MOSES died, Joshua took up his burden. Looking about us we see our capable and beloved leaders falling in battle. Our complex civilization with its desperate demands takes a heavy toll of our great preachers, laymen and missionary leaders. When Moses fell, it seemed as though the end of the world had arrived. No doubt the Israelites felt that no one else could take up the burden and carry it. But Joshua was waiting. He was well trained; he had strong faith; he was very courageous. Most fortunate was it for Israel that Joshua was ready to take the place made vacant by his master. Had he been less a disciple, he would have been less a leader. The spirit of Moses was upon him; the methods of Moses were well known to him; the people composing the invaders were familiar to him. The God of Moses was his God and he began his series of battles only after he had distinctly heard God's voice.

Half-way down the west wall of Westminster Abbey there is placed a cenotaph to John Wesley. Underneath a bas-relief of the head of this remarkable leader, these words are inscribed: "God buries his workers, but carries on his work." Is it not true? No doubt those early Methodists felt that with the death of their Moses the new movement would fade out. But God raised up other workers fitted for the peculiar tasks of the newer day. Thus generation has followed generation and still the great Methodist church throughout the world carries on the work of the Eternal God.

Archibald McLean, who died recently, was the outstanding missionary leader of the Disciples of Christ. He was a saint. Men are just beginning to learn of his sacrifice for the cause. For him, to live was Christ. When the news came of his sudden death the whole communion trembled. Who would take his place? And, as if to rebuke a lack of faith, as if to show

\*Feb. 17, "Joshua and The Conquest of Canaan." Josh. 1:1-9; 23:1-3.



that God is not dependent upon any one man or group of men, several choice young men stepped forward and caught up the banner that nearly touched the ground when McLean fell.

The important factor is that the church shall constantly have disciples being trained by the masters. Jesus closed his earthly ministry and the disciples were struck dumb. The Master was no longer with them as he had been. What would happen to his cause now? But God carried on his work even then. A few choice souls had been in training, had caught his spirit and had learned his way of life; they carried forward his ideals. We ought to be able to see how wise Jesus was in thus training the twelve. His whole cause would have utterly perished but for his foresight in devoting the best and most of his time to the development of these few men. Today, when we are busy with many things, today when we are making fifty speeches a month, today when we are devoting days to the organization of various activities, many of which overlap, we need particularly to get this perspective. Leaders must be trained.

This training for leadership, for carrying forward the Master's work, must begin far back. Children, like Samuel, should be prayerfully set apart and consecrated for religious work. We want not the poorest but the best for the church. All the educa-

tion should keep this idea steadily in the forefront. The youth of today is full of idealism. My friend Reinhold Niebuhr tells us of the pure idealism that dominates the "youth movement" in Germany. Think of youngsters demanding that the city of Leipsig clean up its amusement places and stop indecent shows and pictures. It is most impressive. There is no reason why our youth should be poisoned and ruined. Public schools, colleges and universities should steadily advance this training for leadership, until when the great man dies there shall be many to choose from, to take up his work. I have not mentioned the church but the most heavy responsibility rests upon this institution. How are we doing the job? Recently, in Wisconsin, a pastor did away with his Sunday school entirely because he felt that it was not turning out the product. We may well examine our whole structure to see how our training of potential leaders is coming on. Shall the music of the master die out because there are no pupils? Shall the school of art fail for the same reason? God can carry on his work much better if your child and mine is trained and consecrated in any capacity for the advance of God's work. It is certain death is taking a fearful toll; is it equally evident that we are preparing strong men to take their places?

JOHN R. EWERS.

## CORRESPONDENCE

### Christian Unity and the Present Tension

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading your excellent editorial, "Fundamentalism and Modernism: Two Religions," and afterward the letters on your correspondence page, I want to tell you that, in my judgment, the criticisms given there on your editorial, which state that you were going contrary to the spirit of your paper for tolerance and Christian unity, are not at all justifiable.

In one of the letters I find this sentence: "We have some 187 different denominations, and if success crowns the efforts of division, which efforts you appear cordially to second, we shall have 374 different kinds." If we were sure that that statement were true, then there might be some question as to whether the editorial were contrary to the spirit of "The Christian Century" and to the hope of Christian unity. If the fundamentalists and modernists were permanently to divide would that justify the statement that 374 denominations would result? Isn't it highly possible and even probable that modernists if separated might unite into one church? It is true that that would make at least 188 groups instead of 187, but yet such a coming together of liberals from so many denominations would be a tremendous example and lesson to the world on Christian unity. It might even be that the fundamentalists, too, in time could not help but see the advantage of being organized together into one. Two divisions are not ideal but still vastly better than 187. I can not help feeling, Mr. Editor, that in such an editorial you are not hindering but helping along the cause of Christian unity, for which your paper stands.

Nevada, Ia.

E. A. RAMIGE.

### The Coming Christian Student Movement of The United States

EDITOR THE CHRISTIAN CENTURY:

SIR: The propagandists who assured the Indianapolis press that the recent convention of the Student Volunteer movement would center its interests around a reorganization of the Student Volunteer movement were disappointed in the attitude of the student delegates of that gathering. However, enough was done to strengthen the forces already in existence, which unquestionably will result in a new general student Christian movement in this country.

Those who were so sure of the desire of the students to see the Student Volunteer movement changed were not a united group. Some of them were out and out individualists who were so far out of touch with present-day student life as to suppose that anything revolutionary would be welcomed. They had failed to realize the trend toward steadiness and the honest desire of the great majority of Christian students to see worthwhile things accomplished, as well as a perfect willingness on their part to proceed with such deliberateness as would guarantee sound judgment.

There was another group of these propagandists who did not know that they were propagandists. In spirit they were idealists, and however much they mistook the general student attitude they were stressing an idealism in life and character which is tremendously vital.

The new student movement is coming however. Whether the development of this movement is a matter of months or of years is of little significance. Groups all over the country who are giving thought to this question are more anxious for sanity than for speed. It may be worth while, therefore, in the light of some of the student attitudes of today, to predict a few of the fundamental characteristics of which this movement doubtless will be possessed.

This new movement will be Christian. That it will be fully Christian in attainment, one would not dare assert; but it will be Christian in its purpose, in its willingness to face frankly conditions as they are, and in its devotion to the essential principles of Christ in the meeting of these conditions.

It will be a student movement. There is no likelihood that the term "student" will be narrowly conceived. It will not be an under-graduate student movement nor a post-graduate student movement, nor a student leadership movement. It will be representative of the best thinking of which the students of today are capable, after having advised with those now active in student leadership, including professors and college pastors.

It will be a student movement in another sense. It will not be linked with elaborate overhead organizations reaching out into all types of life. The students are not apt to be satisfied with any system which confines their purposes and aims to plans which have been approved by organizations to which student activities are but a minor issue.

It is quite as obvious as it is inevitable that it shall be a unified student movement. For the sake of euphony and to

cultivate a sense of unity, we now speak of the "student movement in the United States." But there is no such movement. There are several student movements. The new Christian student movement will be one in fact as well as in name.

It will seek church advice. Whatever the form and relationship of its national organization, locally it will frankly seek the aid and cooperation of the normal church leadership. Students now are gravitating to the wide-awake churches in the college communities.

It will be so thoroughly American that theological positions will be sunk in loyalty to Christ. The Indianapolis convention showed the possibility of this. With no sense of disloyalty to their individual convictions the students united in saying, "We are face to face with worthy tasks. On these we will work together." So it will be with the new student movement.

It will be group led. In the old days there were giants in organization,—dominating wills. The day of great personalities has arrived—personalities so great that they can cheerfully accept the domination of the group, and willingly can make "task" preeminent over "organization."

The days of transition are at hand. This time of adjustment will try the spirit of the several movements now existing—men's, women's, denominational, vocational.

New York City.

BURTON ST. JOHN.

Candidate Secretary, Student Volunteer Movement.

## Bitter-Sweet

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a recent subscriber, and I find the potent discussions in the columns of your paper very stimulating in these challenging days. I was especially interested in your recent editorial entitled "Fundamentalism and Modernism: Two Religions" and the flood of comment it evoked in the subsequent issue. All this is most illuminating.

The article on "The Coming Reformation" by Mr. Gilkey is timely and poignant. As one of America's youth (I have not lived a quarter century) I wish to emphasize the thought touched upon by him, that we insist on taking our intelligence with us to church. Predigested religion will be no more popular in our day than synthetic food.

It would be a happy state if people not actually engaged in the present controversy could understand that the opinions expressed in the press do not always indicate the trend of affairs. Dr. Fosdick's statement of the importance of the quiet places seems to apply here as well as to the Christian crusade against war. Lack of experience forbids me the sure spirit of prophecy; but the viewpoint of a student leads me to hesitate to accept the ultimatum, from whichever source, that the division-line has become an actual breach.

One of the men of my church, a decided fundamentalist, heard your address at the Youngstown "Y" recently. Unfortunately, I could not attend. That evening I asked how he liked your talk. He assured me that it was splendid; the best he had heard in years.

"I am glad you could hear him," I remarked; "didn't he impress you as a liberal-minded man?"

"Oh, no," my friend replied, "he spoke in defense of the Bible."

How these Christians misunderstand one another!

Hubbard, O.

J. R. NEWTON.

## The manager of a large national book store writes:

"Not long ago, a customer came to our book store and purchased some five or six of the most worth-while recent titles. When I said to him, 'You evidently know a good book when you see one,' he replied, 'I read THE CHRISTIAN CENTURY.'"

And this is one reason why our book business has doubled during the past year. Our customers have learned that we do not simply sell books; we sell the books that we can recommend. Think it over. Send your book order direct to The Christian Century Press.

## Likes the Bok Plan

EDITOR THE CHRISTIAN CENTURY:

SIR: Your criticism of the Bok peace award plan does not seem to me to be well taken. You say that the fact that that paper won the approval of the judges which it did, indicates that "the disinterestedness of the whole plan" must be "called in question." Why? Root, Whitlock, House, and the rest are practical persons. They recognize as an outstanding fact that the great agency of conciliation in the world today is the League of Nations. How then could they approve a plan for America's helping the cause of peace which did not concern itself mainly with the circumstance that America is not cooperating with the league as fully as she might be? The step toward peace which is of immediate consequence is this patently necessary step, and the author of the winning plan, by seeking as capably and shrewdly as he did to remove American prejudices against the league, clearly deserved the award. "The issue of the contest was determined in advance," yes, by the fundamental facts of the international situation.

You share the view of the Chicago Tribune that "Only organs of publicity already committed to the League of Nations can be expected to carry the prize scheme to their constituencies for a vote." Again, why? Why should anti-league organs hesitate to submit this pro-league plan to their readers? I can think of no reason except the fear that pro-league sentiment might prove to be stronger than they habitually make it out to be.

You criticize Mr. Bok for selecting judges all of whom "were predisposed favorably toward the League of Nations." But Mr. Bok naturally wanted judges who were interested in the immediate practicalities of the peace situation—judges who were isolationists would have been of no use, for isolationists have no plan for peace; they are simply for the outworn policies that lead to war. On the other hand, judges who were utopians would have been no good; only a peace plan that fitted into the present situation was worth considering. So what could Mr. Bok do but pick judges who were in sympathy with the League of Nations?

You say, "...there would be little illumination in a referendum which failed to refer to other alternatives, represented on one extreme by the isolationists and on the other by the advocates of outlawry." Once more, why? If this pro-league plan received a favorable vote on a nation-wide referendum, it would at least be clear that America was against the isolationist position, would it not? Surely it would mean a good deal to settle that. However, such a vote would not mean that America was against the outlawry of war or any other more radical steps of the sort. In other words, much would be gained, and nothing would be lost.

Certainly I question your wisdom in refusing to cooperate with champions of peace because they propose to go but one step at a time. By taking this perfectionist position of critical aloofness I fear you have really taken your place for the time being with those gentlemen who stand on "the international platform of the priest and Levite."

M. V. OGDEL.

South Shore Presbyterian Church, Chicago.

## Navy Represented By Regular Delegate

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of The Christian Century of January 17, there appears an editorial in which you comment on the "anti-war" meetings during the recent Student Volunteer convention at Indianapolis, and the presence of naval officers, policemen and plain clothes men at these meetings, and ask the question, "Why this continued espionage?"

Chaplain A. N. Park, Jr., U. S. N., who attended the convention, was duly accredited as a delegate from the graduate schools of the University of Chicago, where he is a student for six months' course. Later, at his own request, he was authorized by the navy department to attend as a representative of the navy. The convention registrar, Mr. Geo. W. Carpenter, was advised of this action and expressed his pleasure, adding, "I feel as you do that there are a great many points of common interest and common service between chaplains

of the navy and missionaries of the foreign field." He further invited the undersigned to attend.

Chaplain Park was a student volunteer in his college days, having attended the convention at Kansas City in 1914, and has taught in mission schools in Egypt. He wanted the inspiration and benefit of the convention at Indianapolis, and the thought of spying on the proceedings were farthest from his thought, or my own. Through natural interest he attended some of the anti-war meetings, though not all, but his presence was entirely aboveboard, and known to all present. In fact, he asked permission to attend one of these meetings and received unanimous consent.

Inquiry at the office of naval intelligence in the navy department and at other offices show that there is nothing to indicate that any other naval officer attended the convention. The same statement was made at the office of commandant of ninth naval district at Great Lakes. In view of these facts, will you kindly publish this letter as an answer to the questions which you have raised and which you state "need answering?"

E. W. SCOTT,  
Washington, D. C. Chief of Chaplain's Division, Navy Dept.

### Matthew 7:1-2

EDITOR THE CHRISTIAN CENTURY:

SIR: I have prepared a little table of the comment on Lenin's death taken from the editorials of the New York newspapers and from the estimates of those who either really knew him or are in position to speak with authority as to his place in history. It has occurred to me that you might find it useful.

*New York Evening Post*, Jan. 24, 1924: Archbishop Evdokim, head of the Holy Synod of Russia:

"He who was born Vladimir Ulianoff had come to the very eminence of infamy. He was the Judas of the real Russian revolution. His name is a byword and a hissing... Nikolai Lenin will be remembered as Attila, Alario, and Tamerlane are remembered. He was another Scourge of God."

*New York Times*, Jan. 23, 1924:

"Given the end which he set out to attain, there was no limit apparently to the concessions which Lenin was ready to make to expediency."

*New York Tribune*, Jan. 23:

"His program was one of revenge and destruction... He will take his place among the great wreckers of history."

*New York Evening Mail*, Jan. 23, 1924:

"Besides the figure of the sinister Russian, that of the 'sea-green incorruptible,' Robespierre, is that of an ant to an elephant."

*The Sun and Globe*, Jan. 23:

"That he used his abilities for maleficent ends will be asserted by history."

*New York Herald*, Jan. 23, 1924:

"When the day came for him to decide between the lives and happiness of the Russian millions and the indulgence of his own lust for power in the great experiment of Bolshevism, he chose the latter."

Archbishop Evdokim, head of the Holy Synod of Russia:

"Speaking for myself, I consider Lenin not only to have been a Christian, but a very tender one."

*Brisbane*, in the *New York American*, Jan. 23, 1924:

"History will call him a man remarkable and great—great in power, in persistency, great in extraordinary success... He will stand out in the world's history when today's pigmies, who think themselves giants, shall be forgotten."

*Norman Hapgood*:

"I think Lenin's influence in Russia since the revolution was extremely good."

*Hjalmar Branting*, Premier of Sweden:

"Once I heard a prominent British statesman describe him as one of the four or five men who have real personal importance in our time. I agree with that estimate."

*United States Senator E. F. Ladd*:

"He was an exceptionally able leader."

*Frank L. Polk*, former Acting Secretary of State:

"There is little doubt as to his honesty of purpose."

*Former Governor James P. Goodrich*, of Indiana:

"One of the greatest characters of the century."

PAXTON HIBDEN.

## BOOKS

The necessity of religion in the life of man and the need for socializing and Christianizing business, education, government and domestic life, are the themes of *SOCIAL IMPERATIVES*, by Craig S. Thoms (Judson Press. \$1.25.). A somewhat similar range of topics engages the attention of the author of *EVERY-DAY RELIGION*, by Edward S. Woods (Student Christian Movement).

A book of sermons well worth reading is *THE ADVENTURE INTO THE UNKNOWN*, by R. H. Charles. There is no great eloquence in these sermons, little rhetoric, and no adornment, but a vast store of good sense and good religion and helpful guidance in religious thinking. A minister who conceives his work as essentially that of the education of his people will be profited by reading *THE TEACHING PASTOR*, a series of lectures by W. C. Biting (Judson Press. \$1.50.). Dr. Biting is himself a successful teaching pastor, and his admonitions to theological students and young ministers are helpful, direct, and concrete. The specific problems of religious education in a local church are treated by Walter A. Squires in *A PARISH PROGRAM OF RELIGIOUS EDUCATION* (Westminster Press. \$1.25.). The book deals only slightly with the question of curriculum, but more fully with matters of organization and administration and the co-ordination of the various factors involved in an educational program.

The special purpose of *OLD TESTAMENT CRITICISM—ITS RISE AND PROGRESS*, by Edward McQueen Gray (Harper and Bros. \$2.50.), is to trace the rise and development of criticism during those earlier ages which we usually consider uncritical. Beginning with the attitude of the early church toward the Old Testament, the author tells of the rudimentary efforts at criticism in the patristic period, such as St. Jerome's interpretation of the phrase "unto this day" in the Pentateuch, and cites many obscure and unhonored contributors to the progress of criticism. Coming to the modern period, fuller treatment is given of the attitudes of Hobbes, Spinoza, Simon, Le Clerc, Astruc and finally Alexander Geddes, whose work published in 1800 opened the door for the more scientific critical processes of the nineteenth century. The author, an Episcopalian of much learning, takes a legitimate satisfaction in showing that criticism exhibits a sort of apostolic succession and has roots which run back into medieval and ancient times.

*CAN I BE A CHRISTIAN?* by James O. Hannay (Bobbs-Merrill Co. \$1.50.), is another book of the helps-to-faith class. Many will find it perhaps too decidedly a book for present or prospective Anglicans. "To men of our heredity, with our education, our tastes, and particularly our temperament, it must be the English church or none at all." If one feels that way about it, perhaps this is as good a book as any, but even so it impresses us as giving rather too casual a handling of the difficulties. For instance, the cheery sweeping aside of the problem of miracles by reference to mind-cures, at the same time in effect sweeping aside the science of medicine, seems scarcely convincing.

*THE PHILOSOPHY OF THE CHRISTIAN RELIGION*, by A. M. Fairbairn (Macmillan. \$2.00.), was first published twenty years ago as the Haskell lectures of the University of Chicago, but this great work is by no means antiquated. Fairbairn is frankly a super-naturalist. Man himself is a being so mysterious—"we begin in mystery; we live in mystery; and in mystery we end"—that the concept of a supernatural and miraculous person presents no difficulties to him and seems to involve no break with the modern idea of nature. But his supernatural is not opposed to the natural as the extraordinary and marvelous to the ordinary and usual. "The supernatural is the ideal, the universal, the causal existence, the permanent reality, which binds nature and man together and determines the tendencies that reign in history as well as the ideas that govern men. The natural is the apparent, the phenomenal, the unit in its isolation and distinctness, the thing in its separateness as opposed to the organism which is the living whole."

*THE DEVIL AND OTHER PARABLES*, by Arthur B. Rhinow (Eden Publishing House.). Why the Eden Publishing House should be publishing the Devil, is a question to which the reader may give his own answer. He can do it better after he has read the book. The



truth is that these clever and whimsical essays, which the author calls "truths for the times," have no more specific reference to the Devil than any collection of truths for the times necessarily must have. Several of the parables appeared first in *The Christian Century*. There is much good satire in them, but no bitterness, and it is good to read satire which makes the sore place sting but never leaves a scar on the healthy tissue of society.

Dr. Henry Dwight Sedgwick's *IGNATIUS LOYOLA, AN ATTEMPT AT IMPARTIAL BIOGRAPHY* (Macmillan. \$3.00.) is, we think, as nearly successful as any such attempt can be. It is difficult for a Protestant to be impartial with such a theme, but not so difficult as for a Catholic. That seems practically impossible. The author's extraordinary command of the history of the period of the renaissance and reformation enables him to set the figure of Loyola against an adequate background of contemporary history. For many, this will be the most valuable feature of the book. He gives full credit to Loyola's religious sincerity, the reality of his mystical experience, and the exceptional quality of his organizing genius, and refrains from holding him responsible for, and even from mentioning, the later undesirable developments of the Jesuit order. The book is really a treasure for any reader who is interested either in religious experience or in the history of the age in which Loyola lived.

The appeal of *A MANUAL OF ENGLISH CHURCH MUSIC*, by George Gardner and Sydney H. Nicholson (Macmillan. \$4.00.), is somewhat narrowed by the fact that "English Church Music" in this case means the music of the Anglican church. One chapter of three pages is devoted to Nonconformist Church Music. That chapter is brightened by one golden sentence which says regretfully that in many cases the chief object of the elaboration of the musical services is to make them attractive "when the real need was to make them worshippingful." However, a great part of the book will be interesting and valuable to any scholarly musician, and especially to any church organist who takes his calling seriously. A study of it by choir-leaders can scarcely fail to have a good effect in the enrichment of repertoire, the elevation of taste, and the improvement of perform-

ance, and the fact that church music is essentially an aid to worship and not an exhibition of skill is never lost sight of.

A book which covers a rather wide field is Bernard C. Ewer's *APPLIED PSYCHOLOGY* (Macmillan. \$3.00). Dr. Ewer is a thoroughly trained and competent psychologist, a professor in Pomona College. In view of the quantity of psychological gold-bricks which are being marketed to the ignorant by those who are scarcely less so, it was high time for a really scientific book by a reputable psychologist covering the general field of the applications of psychology to such matters as healing, education, memory, will-power, mental measurements, vocational choice, advertising and salesmanship. There are sane and informing sections also on psychoanalysis and Christian Science. On the subject of faith-cures, the author says: "Religious psychotherapy is not mere superstition. It actually works. Students of the subject who are not adherents of psychotherapeutic cults and are scientifically unprejudiced in the matter, are increasingly inclined to acknowledge the effectiveness of a religious point of view and an atmosphere of religious faith in the treatment of disease." Of books covering the general field of applied psychology, this is, so far as known to the present reviewer, easily the one best book.

*OUR FEAR COMPLEXES*, by E. H. Williams and E. B. Hoag (Bobbs-Merrill Co. \$1.75), is a book written by competent and scholarly physicians. Dr. Williams is a brother of Dr. Henry Smith Williams and collaborated with him in writing his great *History of Science*. This book is, as the publishers say of it, distinguished for a total lack of get-cured-quick clap-trap. It aims to employ in a thoroughly scientific and unexaggerated manner, the fundamental Freudian concepts, and to present such means as are known to experienced alienists of controlling those fears which result in mental and emotional instability and disastrously affect health. There is emphasis also upon the function of the ductless glands, whose proper hygiene affords a physical means of controlling mental disorders, which ought to be considered in connection with the various proposed systems for the mental cure of physical ailments.

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# NEWS OF THE CHRISTIAN WORLD

## Physicist Exhorts Clergymen to More Humility

Dr. Millikan, noted physicist and Nobel prize winner, has been exhorting the clergy to more humility, in which virtue he sets a noteworthy example. He declares: "We do not know that the world turns on its axis. Evolution is only an established hypothesis, and the teaching of the theory means continuing to present to students such evidence as we have, with a constant lookout for evidence that will establish the truth of the theory or adequately prove its fallacy." He insists, however, that records left on the rocks disprove the carpenter theory of creation. Of science and religion, he says: "Religion is not identified with those dogmas that divide denominations. Science and religion differ only in their functions, not in their aim. The object of science is to discover and apply what we usually call natural laws; the intention of religion is to develop the ideals of man's consciousness. Science, broadly speaking, holds a sublime conception of God that is consonant with true religion."

## Great Changes Have Come in Presbyterian Colleges

The Presbyterian colleges of the United States have, like other institutions of the sort, been subject to great changes during the past ten years. Only fourteen of the presidents serving sixty colleges ten years ago are now in service. Frederick E. Stockwell, college secretary, gives the following account of other changes: "At the close of the college year 1912-13 the total productive endowment of all the colleges of the Presbyterian church, U. S. A., was \$13,541,175. At the close of the college year 1922-23 it was \$25,418,000. The total assets of the colleges ten years ago were \$32,543,102, now they are \$57,786,886. The number of preparatory students during this period have decreased from 4,114 to 2,070 while the total number of full time college students has increased from 7,704 to 13,551 with a total enrollment last year of over 20,000. The annual current expenses during this same period have increased from \$2,419,026 to \$5,873,600."

## Disciples Congress Secures Noteworthy Speakers

The Disciples Congress, which has been held usually the week following Easter, will meet at a later date this year. The date agreed upon is April 28 to May 1. Several men from outside the communion will contribute to the discussions this year. Among these is Sherwood Eddy, who will speak four times on "The task of the church in our world." Governor Fields, of Kentucky, and Hon. E. S. Jouett, attorney for the L. & N. Railroad, will also speak. William P. Haggood and William W. Alexander will discuss sociological topics. Rev. Kirby Page will deliver an address on "What shall the church do about war?" An innovation this year will be three afternoon sessions with women speakers. Among the Disciples teachers who will appear on the platform are Prof. George E. Moore and Prof. Herbert Martin. Dr. Herbert L. 184

Willett is president this year. Mr. W. E. M. Hackleman, music publisher of Indianapolis, is secretary and has been active in the preparation of the program.

## United Presbyterians Still Lead in Giving

The United Presbyterians stand at the head of the list again this year for per capita giving to missions. According to united stewardship council statistics, the average gift to missions last year was \$15.52. The nearest rival of the United Presbyterians was the Southern Presbyterian church, with a per capita offering of \$13.05. The United Presbyterian church was exceeded by only one church in the United States in per capita giving to local church budgets. The Protestant Episcopal church gave \$26.20 while the United Presbyterians gave \$20.25. However, the Episcopalians averaged only \$5.19 per member for missions; so in total giving the United Presbyterians lead all denominations in this country by a safe margin, with a per capita of \$35.78. At the bottom of the list for total per capita giving is the Southern Baptist denomination with an average of \$968.

## Denver Presbytery Passes Conservative Resolution

Already the presbyteries are lining up for the fray that is expected to develop in general assembly at Grand Rapids next May. Denver presbytery is out and out for the conservative party of the church, having passed by a vote of 37 to 9 a motion altogether acceptable to the fundamentalists. The resolutions passed resemble those being introduced in other presbyteries: "The presbytery of Denver respectfully overtures the general assembly of the Presbyterian church in the United States of America as follows: First, to enjoin our national boards to exercise great care in the selection of executive officers, secretaries, representatives and missionaries so that none be

appointed who do not loyally subscribe and adhere to the doctrines held by our church and by all churches of the reformed faith from time immemorial. Second, to appoint none to membership in our boards except those known to hold inviolable these doctrines. Third, to prevent by all proper and legitimate means the teaching of anything contrary to or subversive of these doctrines in our colleges, seminaries, church pulpits and schools. Fourth, to witness against the present tendency to pervert the plain language of the scriptures by so-called interpretation, qualification or limitation of whatsoever character. Fifth, to reaffirm in substance the doctrines declared to be essential by the general assembly of 1923."

## Says Roman Catholic Church Won the War

Dr. Adolf Keller, who heads the European federation of Protestants, spoke before the Chicago ministers on January 28. He declared his assent to the dictum: "In a military sense, France won the war; in a political sense, Great Britain; in an economic sense, the United States; and in a religious sense, the Roman Catholic church." He told of a whole nation being diverted from its historic protestantism in Latvia through stress of war circumstances. While Protestant institutions, particularly in Germany, are being closed for lack of funds, Roman Catholic money is opening new ones, 717 new monasteries and stations having been founded since the war.

## Declares That There Is a Syndicate of Frauds

Not long since a Chicago minister was defrauded out of a hundred dollars through endorsing a bad check. The payment of the check was supposedly authorized over long distance phone by a New York bank. Dr. W. E. Barton warned Chicago ministers recently that

## Moderator Rebukes Mission Board Critics

DURING the past year a church newspaper, a few theological professors and certain zealous preachers have been busy in season and out denouncing the board of foreign missions of the Presbyterian denomination. Their efforts do not seem to have borne much fruit, from the record of last year's receipts, but the situation has at last become a scandal and has called down upon the malcontents a stern rebuke from the moderator of general assembly, Dr. Charles F. Wishart. He has sent to the churches throughout the land a letter from the pen of Herbert Adams Gibbons, of Princeton. We quote: "The Presbyterian board of foreign missions has no reason for questioning the abiding faith in Christ of its missionaries; their sincerity and ability in preaching the gospel; and their proper and effective use of funds from endowments and the contributions of the churches. The suggestions that members of the church should investigate the orthodoxy of individual missionaries and

make their contributions personally to those particular missionaries of whom the individual contributors approve, should be denounced and vigorously combated by all who have at heart the advancement of the kingdom of God. This suggestion is contrary to the traditions of the church, and if it were followed, would prove disruptive and disastrous.

"The world war was a tremendous blow to the moral influence of Christian nations in Africa and Asia. There has never been a time since the missionary effort of Christian churches was organized when united effort was more needed than now. I do not state it too strongly when I say that it is blind and criminal folly for any group of men within the church to launch and sponsor a movement tending to throw into confusion and stop the progress of the church militant. We have a loyal army, battling against great odds, at the front. Is it possible for us to view without concern a defeatist propaganda in the rear?"

there was a syndicate of men operating this confidence game all over the country. This statement was corroborated by Dr. John Timothy Stone. Both ministers had been approached, but without success. The trick is to get distant ministers or distant banks to authorize payment of money. A confederate does the telephoning from a near-by point.

#### Evangelist Leader Sick of Pious Talk

Dr. Soper, of Northwestern University, is the bete noir of old-time pious folks in and out of the Methodist church in the middle west. At a recent meeting of the alumni of Garrett Biblical Institute he declared himself in favor of more old-fashioned morality, and less of pious talk about religious experience. His remarks grew out of a divorce suit in Chicago where the principals talk of praying fervently and violating the ten commandments all within an hour.

#### Disciples Lead in University Movement

The establishment of chairs of religious instruction at state university centers has for a number of years been recognized by the religious communions to be a matter of paramount importance. The vast student bodies of the universities, in which a denomination often has a larger constituency than in its own denominational school, have long been a challenge. At the same time, a difficulty has arisen from the unwillingness of many university presidents to recognize a denominational program. The Disciples were the first to establish Bible chairs at the state universities. They now lead in interdenominationalizing these institutions. The Bible College of Missouri at Columbia invited various denominations to share its building and provide a part of the faculty. Then the School of Religion was established at the University of Kansas. More recently a proposal has come to interdenominationalize the Indiana School of Religion which at present cannot get credit for its courses under denominational management.

#### Chicago Lenten Services Are Announced

The plans for the Lenten services in the down-town district of Chicago have undergone considerable amendment as time has gone on. The original plan was to have noon-day meetings for five weeks, with five major denominations responsible for the services, each for a week. As at present arranged, Dr. Daniel Poling, of Christian Endeavor fame, will be the preacher the first week. The second week outstanding Chicago ministers will speak. The third week the speaker is Dr. Stafford, and the fourth week, Dr. John

McNeil. The committee on evangelism of this year is a very active organization, and plans are being made to secure a record increase in the churches of the Chicago district. To an unusual degree Lenten classes for children will be stressed.

#### Detroit Baptist Churches Use Teaching Method

The teaching method of evangelism will be adopted by more than thirty Baptist churches of Detroit area this year. Ten or twelve churches enrolled Easter classes last year. The results were so favorable that practically all the churches have decided this year to gather their children together for instruction in the essentials of the Christian life. In addition to these evangelistic activities, sixteen Baptist churches will hold evangelistic services.

#### Roman Catholics Claim Conversions from Protestantism

It is stated in a recent issue of Our Sunday Visitor, a Roman Catholic weekly, that forty thousand Protestants join the Roman Catholic church in America each year. The rate in England is lower, for there the converts number only about ten thousand a year. During ten years 150 Anglican divines have entered the Catholic priesthood in England, as a result of the teachings of the Oxford movement. It is asserted that during a hundred years in America, 500 ministers have become priests of the Roman church. These figures are very interesting standing alone, but the figures of Roman Catholic losses in America would be still more interesting. Through intermarriage and losses due to assaults on fraternal orders, the old mother church has lost a host.

#### Disciples Should Hope to Go Out of Existence

The Disciples ministers of Indiana re-

cently held an institute at Downey Avenue Christian church in Indianapolis. Prominent among the addresses was one by Prof. E. E. Snoddy, of Transylvania University. Speaking on "The protestantism of the Disciples of Christ" he asserted that the Disciples should develop a passion "to serve themselves out of existence." They should so far interpret their ideals to other Christian communions that their need for separate existence would disappear.

#### Baptist Denomination Strong among Immigrants

The Baptist denomination is strong among the immigrants of this country, due in part to the fact that the denomination has roots in most of the countries from which these immigrants come. The Czecho-Slovakian group in this country now has a monthly journal. Among the Italian Baptists there have been 400 accessions during the past year. The German group reports ten young men entering the German department of Rochester Theological seminary to study for the ministry. In the Hungarian group there are forty-seven churches. Both the Swedes and the Norwegians have conferences in the United States, and a con-

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siderable group of constituent churches in each case. The Roumanian group includes nineteen churches and missions. It recently held its eleventh annual conference.

#### Shanghai Community Church Will Build

The community church of Shanghai arose from the needs of the English-speaking residents of that city. From the time of its origin it has made steady growth. Its members are all transient people, and the great problem has been to secure funds with which to erect a suitable building. Some money has been received from America, and it is now announced that land has been purchased and some funds are on hand with which to begin a first unit of the new building. In the past seven months eighty new members have been received.

#### Stock Brokers Help Y. M. C. A.

The president of the New York stock exchange recently called together seventy-eight men of the New York financial district. The purpose of the meeting, as explained to them, was to establish a branch of the association for the benefit of the men and boys in their employ. The association was commended as an organization that makes a real contribution to the moral life of the men and boys whose lives it touches. Many commercial houses of Chicago make a contribution to the organization in this city.

#### Dr. Coffin Finds Possible Good in Debate

Dr. Henry Sloane Coffin recently considered "The Modern Church" before a training class of volunteer workers of the Y. W. C. A. of New York. In this address he said: "The discussions concerning the birth of Christ which are filling the front pages of the daily papers may after all be worth while—if readers instead of arguing how Christ came into the world, will say to themselves, 'He is here. It makes no difference how he came; he is here. That is the greatest thing in life today.' If after accepting this, they will ask of themselves, 'Have I accepted him?'—the discussions will have been fortunate indeed."

#### Too Few Ministerial Recruits

The large number of ministers going into other vocations is now giving alarm in many communions. Among the remedies proposed is a reduction in number of churches with a consequent increase in the significance of the minister's work and the size of his salary. The following statement has been issued by the Pacific School of Religion: "The ministerial death rate is much greater in many denominations than is the rate of ordination of new men. At the Congregational national council lately held in Springfield it was shown that while the membership of the churches is rapidly increasing and the need for workers was never so acute, there are today serving Congregational churches throughout the whole nation eight hundred fewer ministers than were in similar service ten years ago, representing a net reduction of about twenty per cent in the total number of pastors in

service. Last year one hundred and forty ministers died and only ninety-five were ordained. At this date there are 1,199 churches entirely without ministerial service, and in addition there are 370 being cared for by licentiates or transient supplies, this out of a total of less than six thousand churches."

#### Knights of Columbus Challenge with \$25,000

The story of the fourth degree oath which has long been circulated by professional anti-Catholic orators, and of late more particularly by speakers who interpret "klanishness," is once more declared to be a fraud. The Knights of Columbus have deposited \$25,000 in a bank and promise it shall belong to the man who proves that the alleged oath is ever taken by members of their order. That the matter may be still more plain, they have published the fourth degree oath which they assert is as follows: "I swear to support the constitution of the United States. I pledge myself as a Catholic citizen and Knight of Columbus to enlighten myself upon my duties as a citizen and conscientiously to perform them entirely and in the largest interest of my country, regardless of all personal consequences. I pledge myself to do all in

my power to preserve the integrity and purity of the ballot and to promote respect for law and order. I promise to practice my religion consistently and faithfully and so to conduct myself in public affairs and the exercise of public virtue as to reflect nothing but credit upon our holy church, and to that end that she may flourish and our country prosper to the greater glory and honor of God."

#### Methodists Enthusiastic over Summer Schools

The Methodist ministry includes many undergraduates and some who have not had the privilege of preparatory schools. These have read the conference course of study, and have been accepted as ministers upon this basis. The church has long since realized that this meager training is not sufficient for a minister in these days. The summer schools of theology were set up by the commission on courses of study. During the past summer forty-three such schools were conducted covering the area of seventy-two conferences and six foreign lands. The results achieved are so gratifying that the summer schools may now be regarded as an institution in Methodism.

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### Blind Composer Gets Prize from Hymn Society

The Hymn society has awarded the prize to John H. Burnham, blind composer, for the best musical setting to Rev. Harry Webb Farrington's hymn, "Our Christ." The judges were Rev. Dr. Milton S. Littlefield, Prof. H. Augustine Smith, Dr. Clarence Dickinson, Prof. Waldo S. Pratt and Augustine S. Newman. The composer was born in Boston in 1871 and had a long struggle with poverty before establishing himself securely in the musical profession. He is organist in the Lutheran Church of the Epiphany of New York. The first verse of the hymn to which he has given music is as follows:

"I know not how Bethlehem's babe  
Could in the Godhead be,  
I only know the Manger Child,  
Has brought God's life to me."

### Dr. Potter Loses Debate on Evolution

The debate on evolution, second in a series of debates between Dr. John Roach Straton and Dr. Francis Potter, was held on January 28, in the Carnegie Music hall of New York. The debate was broadcast by a powerful station and thousands of listeners east of the Mississippi river were able to hear the debate distinctly. The committee awarded the decision to Dr. Straton, who took the negative side of the question. This makes one decision for each side. Dr. Straton having lost the decision in a discussion on an inerrant Bible.

### Congregationists Have a Youth Movement in Religion

The state conference of Congregational churches of Nebraska claims to have a "youth movement in religion." The afternoon and evening sessions of the conference one day each year are given over to the young with a banquet and after dinner speeches. The conference maintains a department of religious education and young people's work. A summer assembly is held each year with marked success. More recently an organization of young people called the Pilgrim Federation has been formed which will take considerable interest in pageantry and the dramatization of Bible stories.

### Hold Candle Light Service in Great Hotel

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ter, has been carrying on, in a leading hotel of the city, a series of Sunday evening candle-light services. The various hotels of the city have co-operated by announcing the service. Light is provided by the setting sun and by altar candles. The various churches of the city are taking turn in providing the service. On January 27 the Episcopal church came with its choir and minister to conduct the service. A large number of motor tourists make up the congregation that assembles from week to week.

#### Noted New York Baptist Minister Resigns

Dr. Frank M. Goodchild, of New York, has resigned. After serving twenty-eight years at the head of Central Baptist church, he finds its burdens too heavy. Six months ago Dr. Goodchild was given a leave of absence by his church, and he has been trying to recuperate in southern France. On his return, however, he found himself only slightly improved, and was compelled to give up his work. The returning leader was presented with an amount of money equivalent to a year and a half's salary.

### Anti-Saloon League in Convention

THE convention of the Anti-Saloon League of America held in Washington January 9-16 is reported to have been the largest convention ever held by this organization. Well-known public officials graced the program, prominent among whom was Governor Pinchot. President Coolidge received the delegates graciously, and thanked them for the assurance of their support of the constitution. He said: "There is no such thing as liberty without observance of law."

The convention went on record as favoring the use of the United States navy in the prevention of the smuggling of liquor into the country. Another resolution called for civil service in the enforcement department of the government and for a representative in the cabinet committed to the enforcement of law.

The following interpretation is given of the spirit of the convention:

"The dominating note in the convention was of optimism and encouragement, but there was none the less a recognition of the grave dangers that lie ahead. Members of congress declared repeatedly that

#### Finds Students Do Not Respect Ministry

Evans A. Worthley, of the commission on life service under the council of benevolent boards of the Methodist Episcopal church, has been making a systematic study of the point of view of high school and college students toward ministers. Many answers came in. Some declared that uneducated ministers were narrow-minded, unprogressive, and not meeting the problems of present-day thinking. One student expressed the judgment that "the modern minister is not meeting the top-notch standard of his grandfather clergyman, but desires fully as much to build up the finances and outward appearance of the church as to preach Jesus Christ." Other fellowships also are attacking this problem. A plan that is being worked out in several denominations is to hold informal luncheons with the boys of high school age and talk to them of the opportunities and privileges of the Christian ministry. The problem of recruiting the ministry goes a long way back, but some of the remedies proposed seem to have a bit of originality in them.

the amendment will never be repealed and that the present congress will not modify the Volstead law. But the danger of nullification by non-enforcement was continually stressed. A warning note was sounded by those high in official life in Washington that the dries must see this thing through. They must maintain their organization in fighting trim. They must not go to sleep at the switch. They must, in addition, be more and not less active

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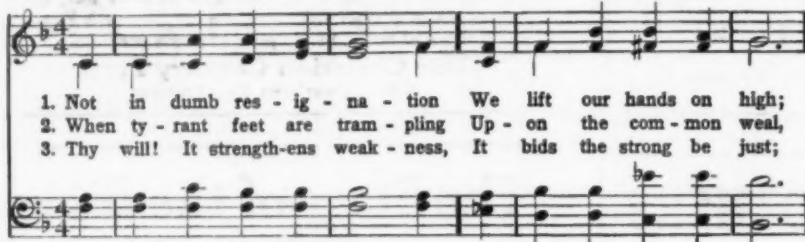
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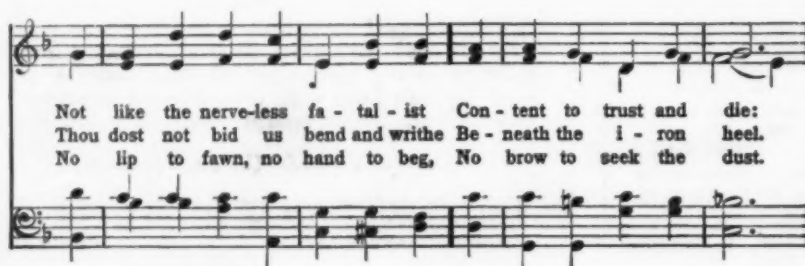
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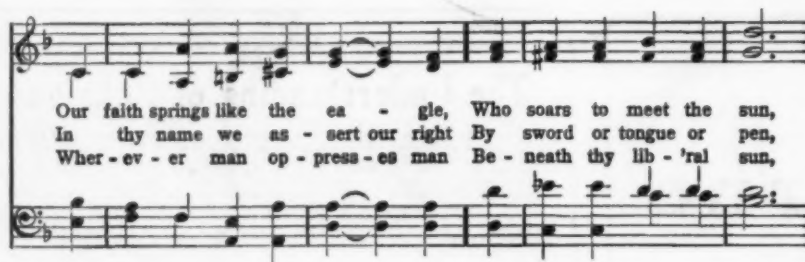
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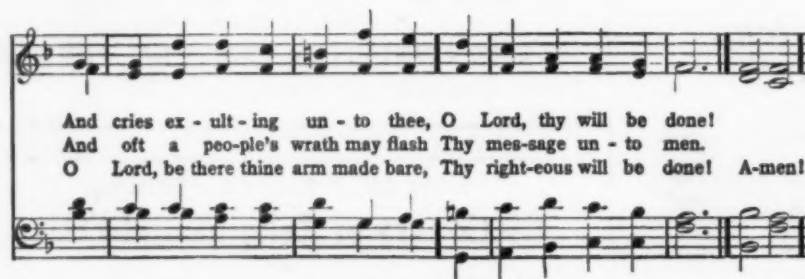
1. Not in dumb res - ig - na - tion We lift our hands on high;  
2. When ty - rant feet are tram - pling Up - on the com - mon weal,  
3. Thy will! It strength - ens weak - ness, It bids the strong be just;



Not like the nerve-less fa - tal - ist Con - tent to trust and die:  
Thou dost not bid us bend and writhe Be - neath the i - ron heel.  
No lip to fawn, no hand to beg, No brow to seek the dust.



Our faith springs like the ea - gle, Who soars to meet the sun,  
In thy name we as - sert our right By sword or tongue or pen,  
Wher - ev - er man op - press - es man Be - neath thy lib - 'ral sun,



And cries ex - ult - ing un - to thee, O Lord, thy will be done!  
And oft a peo - ple's wrath may flash Thy mes - sage un - to men.  
O Lord, be there thine arm made bare, Thy right - eous will be done! A - men!

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